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The Hswagata Buddha Tooth Relics Preservation Private Museum

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THE BUDDHA'S RELICS MUSEUM
Hswagata Buddha Tooth Relic Preservation Museum

Archival Dossier on the Singardar Stupa and Tradition-Associated Relics of King Uttarasena(HIRR-2026-0016)

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Office of Siridantamahāpalaka

The Hswagata Buddha Tooth Relics Preservation Private Museum

Hswagata International Relic Registry

Integrated Relic Custodianship Model

Official Website: www.hswagata.com

Secondary Website: www.siridantamahapalaka.com

OFFICIAL CERTIFICATE OF DOCUMENTED RELIC DEPOSIT, ARCHIVAL CORRELATION, AND HERITAGE DOCUMENTATION RECORD

Institutional Research Certification under the HIRR–IRCM Framework

CERTIFICATE NUMBER: CERT-HIRR-2026-0016
PROJECT REFERENCE: HIRR-2026-0016
CASE ID: CASE-2026-0016
REGISTRY NUMBER: REG-2026-0016
PUBLICATION NUMBER: PUB-2026-0016
SITE OR OBJECT NAME: Singardar Stupa (သိင်္ဂါတစေတီတော်)
HISTORICAL REGION: Swat Valley (ancient Udyana)
MODERN COUNTRY: Pakistan
ARCHAEOLOGICAL PERIOD: Post-Parinirvana Narrative / 7th Century CE Accounts
EXCAVATOR OR DOCUMENTING AUTHORITY: Documented by Xuanzang (7th Century); Surveyed by Deane (1886) and Sir Aurel Stein (1930)
EXCAVATION OR DOCUMENTATION DATE: 1886 / 1930
DOCUMENTED RELIC QUANTITY IN THE HISTORICAL RECORD: One reported tradition-associated tooth relic, alongside rib and hair relics
EVIDENCE CLASSIFICATION: CLASS C — ARCHIVAL CORRELATION, CLASS E — TRADITION-ASSOCIATED / UNDER REVIEW
CONFIDENCE CLASSIFICATION: Moderate
DOI: DOI STATUS: **10.5281/zenodo.21526878**
PUBLICATION VERSION: v1.0
DATE OF ISSUE: July 24, 2026

DECLARATION OF FINDINGS

This certificate records that the archaeological and archival documentation associated with the Singardar Stupa (သိင်္ဂါတစေတီတော်) has undergone systematic historical and archaeological review under the Integrated Relic Custodianship Model. The examined records document the reported presence of one tradition-associated tooth relic, alongside rib and hair relics, linked to the Swat Valley region. This tradition-associated deposit is recorded by regional legends and the 7th-century accounts of Xuanzang regarding King Uttarasena, and was later surveyed by Deane (1886) and Sir Aurel Stein (1930).

The available evidence supports a contextual and archival correlation regarding the documented relic deposit, its historical context, and its recorded custodial history, noting that the site remains under continuing documentary review due to geographic disputes raised by scholar G. Tucci.

This certificate records the completion of the institution's documentary assessment and the organization of the reviewed evidence within the stated research-governance framework. It does not constitute absolute biological authentication, exclusive religious validation, legal ownership, or governmental recognition.

Assessment Domain	Status
Site Identification	Under Review (Subject to ongoing archaeological debate)
Excavation Documentation	Surveyed (Deane 1886, Stein 1930)
Recorded Relic Quantity	Tradition-Associated Narrative Record
Epigraphic Evidence	Unverified / No Direct Evidence Identified
Numismatic Evidence	Not Applicable to the Present Case
Museum Documentation	Information Pending
Chain of Custody	Interrupted Continuity / Current Location Unconfirmed
Biological Authentication	Not Claimed
Overall Certification Status	VALID FOR PUBLIC ISSUE

SUMMARY ASSESSMENT PANELAUTHORIZATION AND SIGNATURE BLOCK

(Official Embossed Institutional Seal)

VALID FOR PUBLIC ISSUE

Certificate Serial Number: CERT-HIRR-2026-0016

Issued By:

Sao Dhammasami

(Bhikkhu Indasoma Siridantamahāpalaka)

RESEARCHER

Founder and Custodian of the Relics

Office of Siridantamahāpalaka

The Hswagata Buddha Tooth Relics Preservation Private Museum

Institutional Review:

REVIEW STATUS: PENDING CONFIRMATION

QR AND DOI VERIFICATION

(QR Code Placeholder)

Scan to access the full research monograph and verification record.

DOI STATUS: 10.5281/zenodo.21526878

See reverse side for Certificate Governance Charter, Terms, Conditions, and Research Ethics.

HSWAGATA INTERNATIONAL RELIC REGISTRY (HIRR)

Integrated Relic Custodianship Model (IRCM)

RESEARCH DOSSIER & VERIFICATION REPORT

Project Reference: HIRR-2026-0016
Registry Code: REG-2026-0016
Case Number: CASE-2026-0016
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Certificate Number: CERT-HIRR-2026-0016

THE SINGARDAR STUPA (သိင်္ဂါတစေတီတော်):

A Probabilistic Historical Assessment of the Tradition-Associated Relics of King Uttarasena in the Swat Valley

SITE LOCATION: Singardar Village, Swat Valley (14 km south of Mingora, left bank of the Swat River), Pakistan

PRIMARY ARTIFACT: Tradition-Associated Tooth Relic, Rib, and Hair Relics

RESEARCH TOPIC: An empirical and historiographical evaluation of the Singardar Stupa, examining its contextual correspondence with the White Elephant traditions and the socio-political Sakyan lineage claims of King Uttarasena following the Parinirvana.

PERMANENT INSTITUTIONAL METADATA

- **Project Owner:** Sao Dhammasami (Siridantamahāpālaka)
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- **Publishing Authority:** Office of Siridantamahapalaka
- **Institutional Affiliation:** Hswagata Buddha Tooth Relics Preservation Private Museum (Yangon / Bangkok Operations)
- **Institutional ORCID:** https://orcid.org/0009-0004-8799-7014
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PERMANENT INSTITUTIONAL METADATA

Project Owner: Sao Dhammasami (Siridantamahāpālaka)

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Research Governance Model: Integrated Relic Custodianship Model (IRCM)

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DOI:**10.5281/zenodo.21526878**

MOTTO

"Though the physical form may perish and the noble white elephant turn to stone, the sacred relics of the Tathagata endure as the unyielding foundation of the Dhamma—bridging the Sakyan lineage of the past with the devotion of the future."

— Inspired by the Tradition-Associated Transmission Narrative of King Uttarasena and the Singardar Stupa

LETTER OF APPRECIATION

The Office of Siridantamahapalaka extends its profound appreciation to the dedicated historians, surveyors, and epigraphists whose foundational fieldwork has illuminated the complex history of the Swat Valley (ancient Udyana). The empirical documentation of the Singardar Stupa—and its profound connection to the Sakyan lineage claims of King Uttarasena—would not be possible without the rigorous archaeological frameworks established by earlier generations of scholars.

We respectfully acknowledge the pioneering geographical surveys conducted by Deane in 1886 and Sir Aurel Stein in 1930, which first brought the structural remnants of this tradition-associated site to global academic attention. Equally, we express our gratitude for the rigorous academic critiques provided by scholars such as G. Tucci and George Erdosy. Tucci’s geographical re-evaluations regarding the exact location of the White Elephant traditions compel modern researchers to maintain a posture of strict academic caution, reminding us that historical inquiry must continuously refine its conclusions as new data emerges.

We extend our appreciation to the chroniclers and early travelers, notably Xuanzang (Hieun Tsang), whose 7th-century travelogues preserved the regional mythos and the invaluable narratives of Venerable Ananda's mediation. Their records serve as the vital connective tissue between empirical archaeological footprints and the lived religion of early Buddhist communities.

We acknowledge the local communities of the Swat Valley. While structural material extraction has posed severe challenges to the site's physical integrity, it is our enduring hope that continued academic engagement and transparent public awareness will foster an integrated, collaborative approach to regional heritage protection. We reaffirm our commitment to framing these historical findings as additive data points that expand the shared cultural history of global civilizations.

Governance Notice:

Reviewed for institutional consistency and publication governance by Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Private Museum.

ABOUT US

The **Hswagata Buddha Tooth Relics Preservation Private Museum** (Yangon / Bangkok Operations), operating under the Office of Siridantamahapalaka, is an independent archival, research, and heritage custodianship institution. Utilizing our proprietary Integrated Relic Custodianship Model (IRCM), we are dedicated to the rigorous historical documentation, digital preservation, and empirical evaluation of Buddhist material heritage. Our methodology strictly separates verifiable archaeological data from doctrinal hypotheses, ensuring that all research meets the highest standards of international academic caution and objectivity.

Our Focus in the Swat Valley

For Project **HIRR-2026-0016**, our institutional focus is directed toward the **Singardar Stupa (သိင်္ဂါတစေတီတော်)**, located in the Swat Valley (ancient Udyana) of modern-day Pakistan. We aim to critically examine the intersection of early Buddhist transmission narratives—specifically the Sakyan lineage claims of King Uttarasena and the acquisition of a tradition-associated tooth, rib, and hair relic mediated by Venerable Ananda.

Our institution approaches this site by synthesizing the regional mythos of the White Elephant and the 7th-century travel records of Chinese pilgrim Xuanzang (Hieun Tsang) with the empirical geographical surveys of pioneers like Deane (1886) and Sir Aurel Stein (1930). We actively engage with complex historiographical debates, such as G. Tucci’s geographical re-evaluation of the stupa's exact location, treating them as vital components of a probabilistic historical assessment rather than definitive conclusions.

Commitment to Heritage Integrity

In light of the severe structural degradation the Singardar Stupa has suffered due to local material extraction, our institution advocates strongly for integrated heritage protection protocols. We maintain a strictly educational and non-commercial posture, explicitly stating that all findings regarding the tradition-associated relics of King Uttarasena are additive data points meant to foster transparent peer review. We do not advance unverified biological authentication claims; instead, we strive to map the regional trajectory of these artifacts with integrity, ensuring the shared cultural history of the Swat Valley is preserved for global posterity.

LEADERSHIP

The research, archival, and preservation initiatives of the **Hswagata Buddha Tooth Relics Preservation Private Museum** are guided by a dedicated leadership team committed to the rigorous academic study and ethical safeguarding of Buddhist material heritage.

Sao Dhammasami (Siridantamahāpālaka) — Founder and Principal Researcher

Operating under the Office of Siridantamahapalaka, Sao Dhammasami @ Bhikkhu Indasoma leads the institution's primary investigative and curatorial efforts. With a focus on empirical validation and historical correspondence, the Principal Researcher developed the Integrated Relic Custodianship Model (IRCM) to ensure that heritage assets—such as the tradition-associated relics of King Uttarasena and the Singardar Stupa—are documented with strict academic caution. The Principal Researcher assumes sole scholarly responsibility for all final historical interpretations and research conclusions, maintaining a clear and unbreachable division between verifiable archaeological data and doctrinal or theological expansions.

Venerable Indaka — Co-Founder and Governance Authority

Venerable Indaka oversees institutional consistency, ethical compliance, and publication governance. As Co-Founder, Venerable Indaka ensures that all public releases and research dossiers align with international preservation standards, the ICOM Code of Ethics, and the institution's non-commercial, educational mandate. This rigorous internal review process guarantees that the museum's operations—spanning both Yangon and Bangkok—remain objective, transparent, and respectful of the localized customs and diverse historical legacies associated with global Buddhist artifacts.

INSTITUTIONAL STATUS AND GOVERNANCE

The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent heritage research and archival institution under the direct authority of the Office of Siridantamahapalaka. The institution clearly defines its operational boundaries as functioning strictly under "private custodial autonomy." In all domestic and transboundary research initiatives, the institution maintains a strictly educational, non-commercial posture regarding all publications and datasets made accessible to the public.

Statutory Compliance and Sovereign Heritage Rights

Regarding the evaluation of the Singardar Stupa in the Swat Valley (ancient Udyana), the institution explicitly affirms its complete alignment with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. The museum respects and highlights the cultural sovereignty and heritage rights of Pakistan and the localized communities of the Swat Valley.

The institution explicitly states total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations in Myanmar, ensuring that all data and logistical flows between Yangon and Bangkok operations comply fully with regional trade and transport laws. The institution maintains transparency by keeping research indices accessible for formal review by state and monastic authorities upon official request.

Academic Posture on the Singardar Stupa Case

In governing the research parameters for Project **HIRR-2026-0016**, the institution adheres to Policy 9 (Scientific Integrity) and Policy 11 (Institutional Neutrality). The physical assets and historical claims associated with King Uttarasena and the Singardar Stupa are classified exclusively under the mandatory taxonomy of a "tradition-associated" matrix. The institution does not issue definitive biological authentications of the tooth, rib, or hair relics attributed to this site. Instead, historical records—such as the accounts of King Uttarasena's acquisition of the relics via Venerable Ananda's mediation, and the 7th-century travelogues of Xuanzang regarding the White Elephant turning to stone—are evaluated strictly through the analytical lens of "contextual correspondence".

The institution acknowledges the foundational archaeological surveys conducted by Deane (1886) and Sir Aurel Stein (1930), alongside the geographical critiques posed by G. Tucci, who proposed an alternative site 500 meters north of Kota village. All chronological or geographical conclusions regarding this transnational antiquity are therefore restricted to a probabilistic historical assessment. The institution explicitly states that all final historical interpretations and research conclusions remain the sole scholarly responsibility of the Principal Researcher, ensuring an unbreachable barrier between observed material facts and subsequent doctrinal expansions.

MISSION

The primary mission of the Hswagata Buddha Tooth Relics Preservation Private Museum, executed through Project **HIRR-2026-0016**, is to rigorously document, archive, and analyze the material and historiographical heritage of the Singardar Stupa in the Swat Valley (ancient Udyana). We are steadfastly committed to applying a strict probabilistic historical assessment to the tradition-associated tooth, rib, and hair relics attributed to King Uttarasena's original deposit, mediated by Venerable Ananda.

Our operational mandate ensures an unbreachable barrier between objective archaeological observations and subsequent doctrinal or narrative expansions. By systematically mapping empirical data—such as the foundational surveys conducted by Deane and Sir Aurel Stein, alongside the geographical counter-proposals of G. Tucci—we transform localized academic disputes into transparent, additive data points for global peer review. We contextualize, rather than authenticate, the powerful regional mythos of the White Elephant turning to stone as recorded by the 7th-century Chinese pilgrim Xuanzang (Hieun Tsang).

Our mission transcends archival documentation to encompass active heritage advocacy. In response to the severe structural degradation of the Singardar Stupa caused by local material extraction, we aim to elevate public awareness and promote integrated, non-destructive heritage protection protocols. We fulfill this mission maintaining a strictly non-commercial, educational posture, ensuring that the legacy of the Sakyan lineage claims and the early transmission of Buddhist material culture in the Swat Valley are preserved with the highest degree of academic caution and institutional integrity.

WHAT WE DO (ကျွန်ုပ်တို့၏ လုပ်ငန်းစဉ်များ)

Hswagata Buddha Tooth Relics Preservation Private Museum (Yangon / Bangkok Operations) အနေဖြင့် စီမံကိန်း **HIRR-2026-0016** အရ၊ ပါကစ္စတန်နိုင်ငံ Swat တောင်ကြားရှိ သိင်္ဂါတစေတီတော် (Singardar Stupa) ၏ ရှေးဟောင်းအမွေအနှစ်များကို လေ့လာရာတွင် အောက်ပါ တိကျသော လုပ်ငန်းစဉ်များကို အဓိကထား အကောင်အထည်ဖော်ဆောင်ရွက်လျက်ရှိပါသည်-

- **သမိုင်းဝင် အထောက်အထားများအား စနစ်တကျ မှတ်တမ်းတင်ခြင်း:** မြတ်စွာဘုရားရှင်၏ သွားတော်မြတ်၊ နံရိုးတော် နှင့် ပကတိဆံတော်များကို အရှင်အာနန္ဒာ၏ ကြားဝင်စေ့စပ်ပေးမှုဖြင့် ရယူပင့်ဆောင်နိုင်ခဲ့သော ဆွတ်ဘုရင် ဥတ္တရာသေနမင်းကြီး (King Uttarasena) ၏ သမိုင်းကြောင်းများကို စနစ်တကျ မှတ်တမ်းတင်ပါသည်။ ထို့ပြင် မင်းကြီး၏ သကျသာကီမျိုးနွယ် (Sakyan Lineage) ဖြစ်ကြောင်း အခိုင်အမာဆိုထားမှုများကိုလည်း သမိုင်းအထောက်အထားများနှင့် ချိန်ထိုးလေ့လာပါသည်။
- **ခရီးသွားမှတ်တမ်းများနှင့် မြေပြင်စစ်တမ်းများကို ပေါင်းစပ်လေ့လာခြင်း:** ခရစ်နှစ် ၇ ရာစုတွင် ရောက်ရှိခဲ့သော တရုတ်ဘုရားဖူး ရွှေယန်ကျန် (Xuanzang / Hieun Tsang) မှတ်တမ်းတင်ခဲ့သည့် ဓာတ်တော်များ ပင့်ဆောင်လာသော ဆင်ဖြူတော် ကျောက်တုံးအဖြစ် ပြောင်းလဲသွားသည့် ဒေသဆိုင်ရာ ဒဏ္ဍာရီကို၊ Deane (၁၈၈၆) နှင့် Sir Aurel Stein (၁၉၃၀) တို့၏ မြေပြင် ပထဝီဝင်နှင့် ရှေးဟောင်းသုတေသန စစ်တမ်းများဖြင့် တိုက်ဆိုင်စစ်ဆေးပါသည်။
- **ပညာရပ်ဆိုင်ရာ သတိပြုမှုဖြင့် ချဉ်းကပ်ခြင်း:** မူလစေတီတော်၏ တည်နေရာ အတိအကျနှင့် ပတ်သက်၍ အစောပိုင်း သုတေသီများနှင့် ကောတရွာ မြောက်ဘက် မီတာ ၅၀၀ ခန့်အကွာကို အဆိုပြုခဲ့သော G. Tucci တို့အကြား ဖြစ်ပေါ်နေသည့် ပထဝီဝင်ဆိုင်ရာ ပညာရပ် အငြင်းပွားမှုများကို ဘက်လိုက်မှုကင်းစွာဖြင့် "သမိုင်းဆိုင်ရာ ဖြစ်တန်စွမ်း လေ့လာအကဲဖြတ်ချက်" (Probabilistic historical assessment) အဖြစ် ချဉ်းကပ်ပါသည်။ အဆိုပါ ရုပ်ဝတ္ထုများကို ဇီဝဗေဒဆိုင်ရာ အတည်ပြုချက်များမပြုလုပ်ဘဲ "ရိုးရာအစဉ်အလာ ယုံကြည်မှုနှင့်ဆက်စပ်နေသော" (Tradition-associated) ဓာတ်တော်များအဖြစ် သတ်မှတ်လေ့လာပါသည်။
- **အမွေအနှစ်များ ကာကွယ်စောင့်ရှောက်ရေးအတွက် ပညာပေးခြင်း:** မူလက လေးထောင့်ပုံစံ အုတ်ခုံဖြင့် ကြီးမားခိုင်ခံ့စွာ တည်ဆောက်ထားသော ဤစေတီတော်ကြီး သည် ဒေသခံ ရွာသူရွာသားများ၏ အိမ်နှင့် လမ်းဖောက် လုပ်ရေးအတွက် အတွင်းပိုင်း အုတ်တံတိုင်းများကို ဖယ်ရှားအသုံးပြုမှုကြောင့် ဆိုးရွားစွာ ပျက်စီးယိုယွင်းလျက်ရှိသည်ကို တွေ့ရပါသည်။ ထို့ကြောင့် ဤရှေးဟောင်းအမွေအနှစ်အား ထိန်းသိမ်းစောင့်ရှောက်နိုင်ရေးအတွက် ပိုမိုကျယ်ပြန့်သော ပညာပေး လှုံ့ဆော်မှုများကို နိုင်ငံတကာ အမွေအနှစ်ထိန်းသိမ်းရေး စံနှုန်းများနှင့်အညီ ဆောင်ရွက်ပါသည်။

EXECUTIVE SUMMARY

This research dossier presents a probabilistic historical assessment of the Singardar Stupa (သိင်္ဂါတစေတီတော်), situated in a Swat Valley village approximately 14 kilometers south of Mingora, on the left bank of the Swat River. As one of the thousands of religious monuments in the ancient Udyana region, the stupa is traditionally attributed to King Uttarasena (Utalosina) of Swat, constructed specifically to enshrine the tradition-associated tooth and bodily relics of the Buddha.

The historical narrative surrounding the site is deeply intertwined with claims of socio-political legitimacy and Sakyan lineage. Regional chronicles record that the Maurya dynasty originated from Sakyans who fled the massacre orchestrated by Vidudabha. The founding Maurya monarch in the region married a Naga woman and captured the Udyana throne, leading to the birth of King Uttarasena. Upon discovering his shared Sakyan ancestry with the Buddha, the king traveled to Kusinara to claim a share of the corporeal relics. Although he faced contempt from rival kings, the mediation of Venerable Ananda successfully secured his right to the relics. After crossing the Malla territorial borders, Uttarasena opened the golden urn and discovered the tradition-associated tooth, rib, and pristine hair relics.

The transportation of these relics gave rise to a powerful regional mythos. According to local legend, the white elephant carrying the relics collapsed, died, and miraculously transformed into a large stone boulder upon reaching this location. King Uttarasena subsequently constructed the Singardar Stupa adjacent to this elephant rock. This narrative demonstrates strong contextual correspondence with the 7th-century travelogues of the Chinese pilgrim Xuanzang (Hieun Tsang), who visited the Swat Valley and documented the exact same legend of the petrified white elephant and the corresponding stupa.

However, the exact geographical attribution of the site remains a subject of academic debate. While late 19th and early 20th-century geographical surveys by Deane (1886) and Sir Aurel Stein (1930) confidently identified the Singardar structure with Uttarasena’s legendary deposit, modern scholars such as G. Tucci have disputed this. Tucci posits that King Uttarasena did not build the Singardar structure, arguing instead that the legendary stupa is located approximately 500 meters north of Kota village. Consequently, this institution treats the site's identity strictly through the lens

of academic caution, classifying the artifacts and structural remains under the mandatory taxonomy of a tradition-associated matrix.

This report highlights a critical heritage preservation crisis. The Singardar Stupa, originally constructed with a square-shaped base utilizing large stone blocks and slab layers, has suffered severe structural petrifaction and human-induced degradation. Local villagers have systematically dismantled the interior brick and stone walls, extracting the ancient materials for modern housing and road construction. By documenting these empirical realities alongside the textual narratives of George Erdosy (1995) and regional scholars, this publication advocates for urgent, non-destructive heritage protection protocols to safeguard the remaining material culture of the Swat Valley.

METHODOLOGY

This research applies the proprietary Integrated Relic Custodianship Model (IRCM) to systematically evaluate the historical, geographical, and tradition-associated claims surrounding the Singardar Stupa in the Swat Valley. The analytical framework strictly divides verifiable empirical data from doctrinal narratives, ensuring a probabilistic historical assessment of the site and its associated artifacts.

1. Documentary and Historiographical Analysis

Primary and secondary texts were evaluated to reconstruct the regional transmission narrative. This includes the cross-referencing of local Swat Valley legends—such as the miraculous petrifaction of the White Elephant—with the 7th-century travelogues of the Chinese pilgrim Xuanzang (Hieun Tsang). Furthermore, the socio-political claims of King Uttarasena regarding his Sakyan lineage, his journey to Kusinara, and his subsequent acquisition of the Buddha's relics mediated by Venerable Ananda, were analyzed strictly through the lens of contextual correspondence rather than absolute historical fact. Texts by George Erdosy (1995) and other regional scholars were utilized to contextualize these early Indo-Aryan and Maurya dynastic claims.

2. Archaeological and Geographical Synthesis

The physical identification of the Singardar Stupa relies heavily on comparative geographical historiography. The foundational archaeological surveys conducted by Deane (1886) and Sir Aurel Stein (1930) were utilized as the primary baseline for the site's initial academic identification. To maintain strict academic caution, this institutional evaluation actively juxtaposes Stein and Deane's conclusions against the critical counter-proposals of G. Tucci, who disputes the Singardar attribution and points to an alternative site 500 meters north of Kota village.

3. Structural Degradation Assessment

Current empirical observations regarding the stupa's morphological state were documented to assess archaeological integrity. The methodology records the severe human-induced structural degradation at the site, noting specifically that local villagers have systematically dismantled the original square-based stone and slab interior walls to extract modern construction materials for housing and roads.

4. Lexical and Terminological Framework

In strict compliance with institutional governance and preservation protocols, all references to the bodily remains (tooth, rib, and pristine hair) purportedly discovered by King Uttarasena within the golden urn are strictly classified under the mandatory taxonomy of a "tradition-associated" matrix. No absolute biological authentication is implied, attempted, or asserted in this research

RESEARCH ETHICS

In accordance with the Integrated Relic Custodianship Model (IRCM) and the institutional directives of the Office of Siridantamahapalaka, the evaluation of the Singardar Stupa and its associated heritage is conducted under the strictest ethical frameworks. This research strictly adheres to Policy 9 (Scientific Integrity) and Policy 11 (Institutional Neutrality), ensuring an unbreachable barrier between observed material facts and subsequent theological or narrative expansions.

1. Taxonomic and Authentication Integrity

The institution explicitly prohibits the formulation of absolute biological authentication or indisputable genetic verification of the relics associated with this site. The tooth, rib, and hair relics purportedly obtained by King Uttarasena via the mediation of Venerable Ananda are strictly classified under the mandatory taxonomy of a "tradition-associated" matrix. The institution never allows dogmatic ownership claims or absolute theological declarations to supplant empirical descriptions in public reports.

2. Academic Neutrality in Geographical Disputes

The geographical identification of the Singardar Stupa remains academically contested. While colonial-era surveyors such as Deane (1886) and Sir Aurel Stein (1930) confidently aligned the stupa with King Uttarasena's deposit, modern scholars, notably G. Tucci, dispute this and propose an alternative site 500 meters north of Kota village. Ethically, the institution treats both positions with strict academic caution. We never employ litigious, defamatory, or hostile rhetoric against external detractors or critical academic reviewers, nor do we tag non-concurring scholars with derogatory classifications. The dispute is presented purely as a probabilistic historical assessment.

3. Respect for Indigenous Narratives and Heritage Protection

The regional mythos—recording that the White Elephant carrying the relics collapsed, died, and transformed into a large stone boulder—is treated analytically through the lens of "contextual correspondence" with the 7th-century travelogues of Xuanzang. We do not present non-measurable, metaphysical, or supernatural phenomena as established empirical facts, nor do we marginalize or insult the traditional historical sensibilities of localized communities.

The empirical observations reveal that the stupa has suffered severe structural petrifaction and human-induced degradation, as local villagers have systematically dismantled the interior walls to extract materials for housing and roads. While documenting these open informational deficits, the institution advocates for heritage protection without formulating politically, ethnically, or socially divisive claims. We prioritize historical accuracy and archival continuity, framing our findings as educational data points aimed at fostering transparent peer review and global heritage preservation.

GOVERNANCE STATEMENT

The research and publication processes for Project **HIRR-2026-0016** are strictly governed by the Integrated Relic Custodianship Model (IRCM) under the authority of the Office of Siridantamahapalaka. The institution defines its operational boundaries as functioning under "private custodial autonomy" and maintains a strictly educational, non-commercial posture regarding all publications, archival records, and datasets made accessible to the public.

1. Epistemological and Interpretive Governance

All claims regarding the Singardar Stupa (သိင်္ဂါတစေတီတော်), King Uttarasena's Sakyan lineage, and the tradition-associated tooth, rib, and hair relics mediated by Venerable Ananda are governed by a mandate of strict academic caution. The institution enforces a clear and unbreachable division between verifiable archaeological data—such as the square-based stone and slab construction of the stupa—and the doctrinal or regional mythos, such as the white elephant transforming into stone. All chronological, geographical, and material conclusions regarding this transnational antiquity are presented strictly as a "probabilistic historical assessment".

2. Institutional Autonomy and Scholarly Responsibility

The institution asserts its academic autonomy objectively. We systematically evaluate historical records, including the 7th-century travelogues of Xuanzang (Hieun Tsang) and the geographical surveys of Deane (1886), Sir Aurel Stein (1930), and G. Tucci, through the analytical lens of "contextual correspondence". The institution explicitly states that all final historical interpretations, geographical attributions, and research conclusions remain the sole scholarly responsibility of the Principal Researcher. We do not position the Office of Siridantamahapalaka or the Hswagata Museum as an absolute arbiter of religious orthodoxy or geographical certainty.

3. Transnational Heritage and Diplomatic Neutrality

The Singardar Stupa is located in the Swat Valley (ancient Udyana) of modern-day Pakistan. In governing this research, the institution explicitly affirms its complete alignment with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. We respect and highlight the cultural sovereignty and heritage rights of the source country. We never utilize heritage research to formulate politically, ethnically,

or socially divisive claims, nor do we issue commentary that could compromise bilateral or multilateral cultural diplomacy. The severe human-induced structural degradation of the site is logged transparently as an open informational deficit to advocate for heritage preservation, without engaging in public confrontational critiques of national authoritie.

LEGAL STATEMENT

The Hswagata Buddha Tooth Relics Preservation Private Museum (Yangon / Bangkok Operations) formally declares that all research, documentation, and archival activities conducted under Project **HIRR-2026-0016** regarding the Singardar Stupa (သိင်္ဂါတဖောတီတော်) in the Swat Valley are executed strictly under the operational framework of "private custodial autonomy."

1. Statutory and International Compliance

The institution explicitly states total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations in Myanmar. In alignment with its transboundary research initiatives, the institution explicitly affirms its complete adherence to the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. The institution recognizes and submits to the absolute statutory inspection and verification rights of sovereign border customs authorities and ensures compliance with international biological and environmental treaties (e.g., CITES) when evaluating or transporting organic matrices.

2. Taxonomic Classification and Authentication Disclaimer

In strict accordance with the Integrated Relic Custodianship Model (IRCM), all physical assets, structural remains, and biological artifacts—specifically the tooth, rib, and pristine hair relics purportedly acquired by King Uttarasena following the Parinirvana—are classified exclusively under the mandatory taxonomy of a "tradition-associated" matrix. The institution categorically does not issue, imply, or establish absolute forensic biological authentication or indisputable genetic verification of any relic evaluated within this dossier.

3. Non-Commercial Mandate and Academic Liability

The institution maintains a strictly educational, non-commercial posture regarding all publications, datasets, and digital preservation records made accessible to the public. We explicitly reaffirm the purely scholarly research purpose behind all material evaluations and digital twin profiling. The

institution does not facilitate, intermediate, or provide market valuations for unregistered antiquities transactions. Furthermore, all final historical interpretations, probabilistic geographical assessments regarding the Singardar Stupa's exact location, and research conclusions remain the sole scholarly and legal responsibility of the Principal Researcher.

DOCTRINAL STATEMENT

In the evaluation of the Singardar Stupa (သိင်္ဂါတစေတီတော်) and its associated relics, the Hswagata Buddha Tooth Relics Preservation Private Museum maintains a rigorous and unbreachable distinction between historical-archaeological evidence and regional doctrinal narratives. This institution recognizes the profound soteriological and devotional importance of the traditional accounts surrounding King Uttarasena, while strictly classifying the physical components as a "tradition-associated" matrix.

The Doctrinal Narrative of King Uttarasena and Venerable Ananda

The doctrinal history of the Singardar Stupa is deeply rooted in claims of Sakyan kinship and miraculous manifestation. According to regional traditions, the Maurya dynasty originated from Sakyans who fled the massacre by Vidudabha. The first Maurya ruler in the region married a Naga woman and captured the Udyana throne, leading to the birth of King Uttarasena. Upon learning of the Buddha's Parinirvana, King Uttarasena traveled to Kusinara, claiming his right to the relics based on his shared Sakyan lineage with the Buddha.

The doctrinal account states that other kings treated him with contempt, but Venerable Ananda intervened and mediated the dispute, allowing the kings to grant Uttarasena a share of the ashes. The king departed with the ashes, but upon crossing the borders of the Malla territory, he opened the golden urn and miraculously discovered a tooth, a rib, and pristine hair relics of the Buddha. This institution treats this account of mediation and miraculous discovery as a powerful expression of faith and a reflection of the socio-political drive to establish legitimate Sakyan connections in the ancient Udyana region, assessing it strictly through the lens of contextual correspondence.

The Mythos of the White Elephant

The transmission of these relics is further enshrined in a highly venerated local mythos. The narrative asserts that the white elephant carrying the Buddha's tooth and bodily relics collapsed and died upon reaching the current location of the site, instantly transforming into a large stone boulder. According to this tradition, King Uttarasena subsequently built the Singardar Stupa adjacent to the petrified elephant. This institution acknowledges that this narrative serves to sanctify the landscape of

the Swat Valley. However, we do not present non-measurable, metaphysical, or supernatural phenomena—such as the miraculous petrifaction of the elephant—as established empirical facts within our research papers.

Institutional Posture

We approach the faith-based historiography of the Swat Valley with strict academic caution. The institution does not declare that the biological matrix housed within or associated with this site possesses a verified, direct DNA profile match to the historical Buddha. All evaluations regarding the tooth, rib, and hair relics acquired by King Uttarasena are framed as a probabilistic historical assessment. Dogmatic ownership claims and absolute theological declarations shall never supplant empirical archaeological descriptions in our public reports. Our objective is to contextualize the devotional traditions that shaped the Singardar Stupa while preserving the empirical integrity of the Integrated Relic Custodianship Model (IRCM).

ABSTRACT

This research dossier provides a probabilistic historical assessment of the Singardar Stupa (သိင်္ဂါတစေတီတော်) in the Swat Valley (ancient Udyana), examining its intersection with early Buddhist transmission networks and regional socio-political narratives. Tradition attributes the stupa's foundation to King Uttarasena, who asserted a Sakyan lineage to claim a share of the Buddha's corporeal remains following the Parinirvana. According to regional chronicles, the king successfully secured a tradition-associated tooth, rib, and pristine hair relic through the diplomatic mediation of Venerable Ananda.

The transportation of these artifacts generated a powerful local mythos, notably the legend of the relic-bearing white elephant collapsing and transforming into a stone boulder. This localized narrative demonstrates strong contextual correspondence with the 7th-century travelogues of the Chinese pilgrim Xuanzang (Hieun Tsang), who documented the identical legend during his visit to the region. However, the exact geographical attribution of the site remains contested within modern historiography. While early surveys by Deane (1886) and Sir Aurel Stein (1930) aligned this legend with the Singardar structure, later academic critiques by G. Tucci propose an alternative location north of Kota village. Consequently, this institution maintains a posture of strict academic caution, classifying the site and its purported contents exclusively under the taxonomy of a tradition-associated matrix.

The empirical observations reveal a critical heritage crisis at the active site. The stupa's original square-based stone and slab architecture has suffered severe human-induced degradation, as local villagers have systematically dismantled the interior walls to extract materials for modern construction. By synthesizing textual traditions with these objective archaeological realities, this dossier documents the historical trajectory of King Uttarasena's relics while advocating for urgent, integrated heritage protection protocols to safeguard the remaining material culture of the Swat Valley

FOREWORD

The preservation and historical analysis of Buddhist material culture require a delicate balance between respecting lived regional traditions and applying rigorous empirical methodologies. Project **HIRR-2026-0016** directs our institutional focus toward the Swat Valley (ancient Udyana), specifically evaluating the structural remains and localized narratives of the Singardar Stupa (သိင်္ဂါတဖေတီတော်).

Historically, the broader academic and devotional discourse surrounding corporeal relics has been heavily influenced by classical Pali and Sinhalese literature. For instance, texts such as "The Dathávansa_ or, The history of the tooth-relic of Gotama Buddha.pdf" provide a highly detailed, faith-based historiography detailing the transmission of a tooth relic from the Kalinga kingdom to the island of Sri Lanka. This chronicle masterfully illustrates how relic custodianship was utilized to consolidate political legitimacy and spiritual authority. However, the intense focus on this southern transmission route often overshadows equally significant northern trajectories.

The Singardar Stupa presents one such crucial northern narrative. According to regional chronicles and the 7th-century travelogues of Xuanzang (Hieun Tsang), the Swat Valley was home to a tradition-associated tooth, rib, and pristine hair relic acquired by King Uttarasena. Claiming Sakyan lineage, the king purportedly secured these relics through the diplomatic mediation of Venerable Ananda following the Parinirvana. The subsequent regional mythos—detailing a white elephant that carried the relics only to collapse and transform into a stone boulder at the stupa's site—demonstrates a profound localized devotion that parallels the socio-political dynamics seen in southern texts.

As custodians of heritage, we must approach these contrasting geographical claims through a probabilistic historical assessment. While foundational surveys by Deane (1886) and Sir Aurel Stein (1930) confidently linked the Singardar Stupa to Uttarasena's legend, modern scholars like G. Tucci have proposed alternative locations. This institution does not seek to establish absolute biological authentication or declare definitive geographical victories. Instead, we utilize the framework of contextual correspondence to map how these ancient narratives shaped the material culture of the Swat Valley.

Tragically, the physical footprint of this devotion is currently under severe threat. The original square-based stone and slab architecture of the Singardar Stupa has suffered devastating human-induced degradation, with local villagers systematically dismantling the ancient interior walls to extract materials for modern construction. It is my earnest hope that this publication serves not only as an archival record of King Uttarasena's tradition-associated relics but also as an urgent call for integrated, non-destructive heritage protection in the Swat Valley.

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahāpalaka
Principal Researcher & Founder
Hswagata Buddha Tooth Relics Preservation Private Museum

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The classification of the tooth, rib, and hair relics associated with King Uttarasena relies exclusively on the mandatory taxonomy of a "tradition-associated" matrix. This publication does not assert, imply, or establish absolute forensic biological authentication or indisputable genetic verification. Furthermore, historiographical mapping of the Swat Valley and the Singardar Stupa relies on the analytical lens of "contextual correspondence" and probabilistic historical assessment. All final

historical interpretations and research conclusions remain the sole scholarly responsibility of the Principal Researcher.

Digital Preservation and Open Science:

In accordance with our standing readiness to participate in international cooperative indexing, verified metadata from this publication has been cloned to Preservation Level 3 for integration with global digital heritage networks.

PUBLICATION RECORD

Title: THE SINGARDAR STUPA (သိင်္ဂါတစေတီတော်): A Probabilistic Historical Assessment of the Tradition-Associated Relics of King Uttarasena in the Swat Valley

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Institution: Hswagata Buddha Tooth Relics Preservation Private Museum (Yangon / Bangkok Operations)

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Publication History and Contextual Note

This dossier serves as the definitive institutional publication concerning the empirical and historiographical evaluation of the Singardar Stupa in the Swat Valley (ancient Udyana). The publication records the probabilistic historical assessment of the tradition-associated tooth, rib, and pristine hair relics purportedly acquired by King Uttarasena following the Parinirvana, as mediated by Venerable Ananda.

This record formally logs the structural degradation of the site due to modern material extraction, functioning as an open informational deficit intended to advocate for urgent, non-destructive heritage protection. Furthermore, it permanently registers the scholarly divergence regarding the site's exact geographical identification—contrasting the early colonial surveys of Deane (1886) and Sir Aurel Stein (1930) with the mid-20th-century critiques of G. Tucci.

While classical texts, such as The Dathávansa_ or, The history of the tooth-relic of Gotama Buddha.pdf, provide extensive devotional historiographies

regarding the southern transmission of relics, this publication formally archives the corresponding northern transmission narratives, ensuring the preservation of the White Elephant mythos and the Sakyan lineage claims through the rigorous framework of contextual correspondence.

DEDICATION

This research dossier is respectfully dedicated to the continuous lineage of historical custodians—ranging from the early Sakyan descendants and King Uttarasena in the ancient Udyana region, to the devoted monastic preservers meticulously documented in classical chronicles such as The Dathávansa_ or, The history of the tooth-relic of Gotama Buddha.pdf.

While southern textual traditions have beautifully preserved the history of relic veneration and political legitimation, it is equally vital to honor the northern custodians whose devotion generated the powerful regional mythos of the Swat Valley. It is their enduring faith and architectural achievements—however degraded by time and modern material extraction—that have safeguarded the physical footprint of Buddhist transmission for global posterity.

We further dedicate this work to the modern heritage advocates and local communities striving to protect the fragile structural remnants of the Singardar Stupa from further human-induced destruction, ensuring that the legacy of the White Elephant traditions remains an unbroken bridge between past civilizations and future generations.

BLESSING / HOMAGE

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

(Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One)

We pay our deepest homage to the Supreme Buddha, whose parinirvana set in motion the profound legacy of relic veneration. It is the enduring resonance of His teachings that inspired the socio-political devotion of ancient rulers, leading to the enshrinement of the tradition-associated tooth, rib, and pristine hair relics in the Swat Valley (ancient Udyana).

We pay homage to the Dhamma, the unyielding truth that transcends the boundaries of mortal empires. This universal law guided the Sakyan descendants and shaped the powerful regional mythos—from the arduous journey to Kusinara to the miraculous legends of the White Elephant—ensuring that the light of the teachings continued to illuminate the northern transmission routes.

We pay homage to the Sangha, the noble order of disciples. We specifically revere the memory of Venerable Ananda, whose compassionate and diplomatic mediation secured King Uttarasena's rightful share of the corporeal remains, allowing the sacred heritage to flourish far beyond the borders of the Malla territory. We also honor the countless, unnamed monastic custodians of the Swat Valley who preserved this material culture across centuries.

May this probabilistic historical assessment, conducted with strict academic caution and deep respect for lived religious traditions, serve as a worthy tribute to their enduring legacy. May it inspire the modern world to safeguard the fragile architectural remnants of the Singardar Stupa from further degradation, ensuring the preservation of our shared global heritage.

Document Number: GOV-2026-0016-01
Document Title: Research Governance Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Project Identification and Scope

The present Research Governance Statement establishes the binding academic, analytical, and evidentiary parameters for the investigation of the Singardar Stupa (သိင်္ဂါတစေတီတော်), located in the Swat Valley (ancient Udyana), Pakistan. The scope of this project, conducted under the auspices of the Hswagata International Relic Registry (HIRR) and the Office of Siridantamahapalaka, encompasses the historical, text-critical, and archaeological evaluation of the tradition-associated tooth, rib, and hair relics historically attributed to the patronage of King Uttarasena. All project data, registered under CASE-2026-0016 and REG-2026-0016, shall be managed according to the Integrated Relic Custodianship Model (IRCM). Principal research authority is vested in Sao Dhammasami Bhikkhu Indasoma (ORCID: 0009-0000-0697-4760).

2. Historical Context and Corroboration Framework

The foundational historical narrative of this project relies upon a synthesis of regional chronicles and early travelogues. Research must evaluate the chronological trajectory beginning with King Uttarasena’s assertion of Sakyan lineage and his documented journey to Kusinara to acquire a share of the post-Parinirvana relics, reportedly mediated by Venerable Ananda. Subsequent historical documentation, notably the 7th-century travel records of Xuanzang (Hiuen Tsang), records the regional legend of the white elephant that transported the relics undergoing structural petrifaction upon its collapse.

All researchers are mandated to treat these narrative accounts through the strict lens of "contextual correspondence." The sociopolitical utility of claiming a shared Sakyan kinship for regional legitimation must be addressed as a probabilistic historical assessment rather than an empirical biological certainty.

3. Archaeological and Geographical Governance

The physical parameters of the Singardar Stupa present significant complexities requiring rigid academic caution. Early geographical surveys conducted by Deane (1886) and Sir Aurel Stein (1930) correlated the surviving stupa remains—situated 14 kilometers south of Mingora on the left bank of the Swat River—with King Uttarasena's original foundation. However, research governance mandates the equal inclusion of subsequent academic critiques, specifically the findings of G. Tucci, who contests this identification and proposes an alternative site situated approximately 500 meters north of Kota village.

The original square-based structural matrix of the primary stupa has suffered severe human-induced degradation, with local populations systematically dismantling interior walls for contemporary construction materials. Consequently, the institution classifies the current state of the site as highly compromised, requiring comprehensive heritage protection advocacy while restricting definitive structural conclusions.

4. Epigraphic and Numismatic Parameters

Primary epigraphic context remains unrecorded at the Singardar site; direct foundational inscriptions or reliquary engravings confirming King Uttarasena's deposit are not currently available within the active evidentiary payload. Consequently, the evaluation parameters are strictly restricted to comparative historical geography and textual corroboration. No definitive archaeological attribution shall be published without resolving this epigraphic void through further authorized, non-destructive scholarly inquiry.

5. Evidentiary Classification and Limitations

All biological matrices referenced in the Udyana regional traditions—specifically the tooth, rib, and hair—must be exclusively classified as "tradition-associated relics." The Hswagata Buddha Tooth Relics Preservation Private Museum explicitly disclaims any capacity or intent to establish a forensic biological authentication of these artifacts. The physical absence of the primary relic urn dictates that this project functions as an historiographical and archaeological synthesis rather than a direct material certification. The scholarly divergence regarding the precise

geographical location of the monument must be documented as an open informational deficit in all final publications (PUB-2026-0016).

Document Number: GOV-2026-0016-02
Document Title: Administrative Governance Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Institutional Custodianship and Administrative Authority

This Administrative Governance Statement delineates the operational protocols governing the registration and documentation of the Singardar Stupa (သိင်္ဂါတစေတီတော်) under the Hswagata International Relic Registry (HIRR). The administrative authority for this documentation project resides entirely within the Office of Siridantamahapalaka (ORCID: 0009-0006-8531-5539), operating as a division of the Hswagata Buddha Tooth Relics Preservation Private Museum. The principal administrative oversight is exercised by Sao Dhammasami Bhikkhu Indasoma (ORCID: 0009-0000-0697-4760), with institutional governance review conducted by Co-Founder Venerable Indaka. The repository defines its operational boundaries regarding this dataset as functioning under strict "private custodial autonomy," meaning the institution oversees the curation of the digital and historical records (CASE-2026-0016) without asserting physical jurisdiction or ownership over the sovereign archaeological site in Pakistan.

2. Jurisdictional Parameters and Heritage Compliance

The physical subject of this research—the structural remains located 14 kilometers south of Mingora in the Swat Valley—is the sovereign cultural property of the Islamic Republic of Pakistan. The HIRR explicitly states its total compliance with all relevant national and international heritage preservation laws, including the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. The institution shall never claim private ownership over subterranean or subaquatic antiquities discovered within Pakistani territory. Research activities are restricted to the synthesis of historical records, travelogues (such as those by Xuanzang), and previously published survey

data (Deane, Stein, Tucci). The project maintains a strictly educational, non-commercial posture regarding all administrative outputs.

3. Logistical Custody and Material Transport Records

Logistical custody manifests for the physical transfer of the tradition-associated relics (tooth, rib, and hair) are currently not available, as this project documents a historical narrative from antiquity (c. 5th Century BCE to 7th Century CE) rather than a contemporary physical acquisition. The institution does not possess the primary biological matrices referenced in the Udyana regional traditions. Consequently, all administrative chain-of-custody logs are dedicated exclusively to the digital preservation and archival continuity of the site's historiography. Any cross-border physical transport of material culture associated with this project in the future would be executed only through formalized, mutually agreed-upon Bilateral Data Exchange Protocols and statutory Temporary Exhibition Permits, backed by rigorous Chain of Custody logs compliant with international customs requirements.

4. Administrative Management of Epigraphic and Structural Deficits

Administrative protocols mandate that the severe structural degradation of the Singardar Stupa be officially logged as a critical informational and material deficit. Localized human activity, specifically the removal of the stupa's interior stone layers for domestic construction, has fundamentally compromised the primary archaeological context. Furthermore, the absence of localized epigraphy verifying King Uttarasena's foundation is administratively recorded as an "epigraphic void." The administration of this project requires that all public and scholarly releases explicitly disclose these missing data parameters openly and transparently. The institutional framework formally accommodates the academic divergence between Sir Aurel Stein's spatial identification and G. Tucci's counter-proposals as an unresolved administrative data variance, classifying all geographical conclusions as a "probabilistic historical assessment."

5. Digital Preservation and Stakeholder Engagement

The Hswagata Buddha Tooth Relics Preservation Private Museum actively supports the digital archiving of vulnerable heritage sites. Administrative resources allocated to CASE-2026-0016 are focused on the integration of 19th- and 20th-century colonial survey texts, classical Chinese travel records, and modern

critical archaeology into a unified digital registry (CLASS B). The institution prioritizes non-destructive scholarship and offers digital preservation models as non-proprietary contributions to global open science. All datasets pertaining to the Swat Valley site shall remain accessible for formal review by relevant state, academic, and monastic authorities upon official request, reinforcing a systematic willingness to correct verified data mismatches through constructive peer review.

Document Number: GOV-2026-0016-03
Document Title: Institutional Governance Framework
Project Number: HIRR-2026-0016
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Classification: CLASS B

1. Institutional Authority and Operational Boundaries

This Institutional Governance Framework dictates the overarching policies and parameters governing the Hswagata International Relic Registry (HIRR) regarding the research of the Singardar Stupa (သိင်္ဂါတစေတီတော်). Institutional oversight is conducted by the Office of Siridantamahapalaka, a division of the Hswagata Buddha Tooth Relics Preservation Private Museum, functioning exclusively under the principle of "private custodial autonomy." The Principal Researcher, Sao Dhammasami Bhikkhu Indasoma (ORCID: 0009-0000-0697-4760), bears sole scholarly responsibility for final historical interpretations. Institutional consistency and publication governance are overseen by Co-Founder Venerable Indaka. The institution explicitly defines its operational boundaries as custodial over the digital registry and archival metadata (CASE-2026-0016), asserting no physical jurisdiction, ownership, or supra-legal authority over the monumental architecture in the Swat Valley.

2. Heritage Sovereignty and Bilateral Compliance

The institution recognizes and respects the absolute cultural sovereignty of the Islamic Republic of Pakistan over the Singardar Stupa and its surrounding archaeological landscape. The institutional framework strictly prohibits any assertion of private ownership over subterranean or subaquatic antiquities discovered within Pakistani national territory. Furthermore, the Office of Siridantamahapalaka explicitly affirms its complete alignment with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. All research outputs generated under REG-2026-0016 shall maintain a non-commercial, public-benefit posture, ensuring that historical findings expand, rather than disrupt, the shared cultural history of global civilizations.

3. Epistemological Classification of Reliquary Evidence

To maintain a rigid, non-breachable barrier between observed material facts and theological narratives, this framework formally governs the classification of the relics attributed to King Uttarasena. The tooth, rib, and hair relics recorded in early chronicles and 7th-century travelogues (such as those by Xuanzang) must be categorized strictly as a "tradition-associated" biological matrix. The institution formally disavows any attempt to establish an absolute forensic biological authentication or indisputable genetic verification of these historical artifacts. Furthermore, the narrative of the Sakyan lineage connection, purportedly validated by Venerable Ananda, must be analyzed as a "probabilistic historical assessment" reflecting ancient socio-political legitimation strategies rather than empirical certainty.

4. Institutional Management of Academic Divergence and Deficits

This governance framework mandates the transparent disclosure of all missing evidence and academic disputes. The absence of primary epigraphic inscriptions confirming King Uttarasena's foundation shall be logged as an "epigraphic void." Moreover, the institution formally records the geographical divergence between the 19th- and 20th-century surveys of Deane and Sir Aurel Stein, who identified the current Singardar Stupa with the legend of the white elephant, and the subsequent critical assessment by G. Tucci, who proposed an alternative site 500 meters north of Kota village. The institution shall never obscure these systemic data deficits to render publications more definitive. The structural degradation of the site, resulting from historical and ongoing antiquarian activity by local populations, must be documented objectively without employing defamatory rhetoric.

5. Commitment to Open Science and Digital Preservation

The Hswagata Buddha Tooth Relics Preservation Private Museum is committed to addressing the aforementioned academic divergences through collaborative, non-destructive scholarship. All datasets, mapping models, and textual analyses compiled under HIRR-2026-0016 shall remain accessible for formal review by state, monastic, and academic authorities upon official request. The institution presents its digital archiving initiatives as non-proprietary contributions to global open science, welcoming constructive peer review and expressing a systematic readiness to correct verified data mismatches.

Document Number: GOV-2026-0016-04
Document Title: Research Quality Assurance Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Quality Assurance Parameters and Scope

This Research Quality Assurance Statement establishes the methodological benchmarks and evidentiary standards for evaluating the Singardar Stupa dataset under the Hswagata International Relic Registry (HIRR). Directed by the Office of Siridantamahapalaka, the quality assurance (QA) protocols ensure that all historical, text-critical, and archaeological variables associated with the Swat Valley project are subjected to rigorous academic scrutiny. The principal objective of this QA framework is to guarantee that the final documentation prepared for CASE-2026-0016 maintains absolute academic neutrality, systematically distinguishing between documented material facts, historiographical traditions, and doctrinal hypotheses.

2. Historiographical Verification Standards

The foundational narrative of the Singardar Stupa relies upon early transmission accounts and classical travelogues, notably the 7th-century records of Xuanzang, alongside regional chronicles detailing King Uttarasena's socio-political legitimation through a claimed Sakyan kinship. QA protocols require that these texts undergo strict text-critical verification. The evaluation of these historical records is strictly limited to the analytical lens of "contextual correspondence." Furthermore, the documented academic divergence regarding the precise geographical location of the stupa—specifically the conflicting identifications proposed by early surveyors (Deane and Sir Aurel Stein) and later critics (G. Tucci)—must not be artificially harmonized. All structural and spatial conclusions derived from these conflicting sources must be classified explicitly as a "probabilistic historical assessment."

3. Archaeological Data Integrity and Deficit Reporting

A fundamental requirement of this quality assurance framework is the transparent reporting of missing data parameters and compromised archaeological

contexts. The structural integrity of the primary architectural matrix—originally a square-based stupa utilizing large stone blocks and slab layers—has been severely degraded due to systemic material extraction by local populations for domestic construction. QA standards mandate that this physical degradation be explicitly logged in all institutional records as an open informational deficit. Similarly, the total absence of localized primary epigraphy confirming King Uttarasena's foundational deposit is administratively recorded as an "epigraphic void." Consequently, quality control prohibits the publication of any definitive architectural or historical attributions without further authorized, non-destructive archaeological stabilization and verification.

4. Artifact Epistemology and Bias Mitigation

To prevent doctrinal assumptions from compromising empirical research, QA protocols govern the epistemological classification of the material artifacts referenced in the Udyana regional traditions. The reported tooth, rib, and hair relics—acquired after the Parinirvana and purportedly mediated by Venerable Ananda—must be strictly categorized within the registry as a "tradition-associated" biological matrix. The Hswagata Buddha Tooth Relics Preservation Private Museum enforces a rigid, non-breachable barrier between the observed historical narratives of reliquary transmission and contemporary theological expansions. No publication or certificate generated under REG-2026-0016 shall assert an absolute forensic biological authentication of these historical assets, ensuring that all findings reflect a cautious, evidence-based synthesis of the available regional heritage data.

Document Number: GOV-2026-0016-05
Document Title: Evidence Governance Policy
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Epistemological Framework and Scope

This Evidence Governance Policy dictates the methodological parameters by which all historical, textual, and material data pertaining to the Singardar Stupa (သိင်္ဂါတစေတီတော်) in the Swat Valley, Pakistan, must be curated and analyzed within the Hswagata International Relic Registry (HIRR). Administered under the auspices of the Office of Siridantamahapalaka, this policy ensures that the evaluation of the biological matrices—specifically the tooth, rib, and hair relics historically attributed to King Uttarasena—remains strictly bound by academic neutrality. The institutional mandate requires that all biological artifacts referenced in regional chronicles be uniformly classified as "tradition-associated" heritage. The institution explicitly forbids any evidentiary methodology that attempts to assert absolute forensic biological authentication over these historical reliquary traditions.

2. Textual and Historiographical Evidence Protocol

The primary evidentiary corpus for this project relies upon post-Parinirvana historical narratives and regional transmission chronicles, notably the 7th-century CE travelogues of the Chinese pilgrim Xuanzang (Hiuen Tsang). These texts record the regional legend of a white elephant bearing the relics undergoing structural petrifaction, alongside King Uttarasena’s socio-political assertions of Sakyan lineage mediated by Venerable Ananda. This governance policy mandates that all such textual sources be interpreted strictly through the framework of "contextual correspondence." The socio-political claims embedded within these ancient chronicles are to be documented as cultural heritage phenomena, requiring classification as a "probabilistic historical assessment" rather than an empirical baseline of historical fact.

3. Archaeological and Spatial Evidence Protocol

The physical evidence under review consists of the structural remains of a square-based monumental stupa located 14 kilometers south of Mingora. The archaeological evidentiary record is compromised by severe structural degradation resulting from the systemic extraction of interior stone layers by local populations for domestic construction. Furthermore, spatial evidence is subject to ongoing academic divergence. Early colonial surveys (Deane, 1886; Sir Aurel Stein, 1930) correlated these specific ruins with the Uttarasena tradition, whereas later academic critiques (G. Tucci) identified alternative geographic coordinates 500 meters north of Kota village. This policy requires the equal preservation and objective presentation of these conflicting spatial datasets, explicitly prohibiting the artificial harmonization of contested archaeological survey evidence.

4. Epigraphic and Numismatic Evidence Limitations

Primary epigraphic context remains unrecorded at the current active site. There are no localized foundational inscriptions, reliquary engravings, or numismatic assemblages presently available in the institutional dataset capable of confirming King Uttarasena’s deposit at the Singardar Stupa. In accordance with strict output filters, this absence of data is not to be minimized; rather, it is formally declared as an "epigraphic void." Consequently, the evaluation parameters for site identification are restricted to comparative historical geography and literature. No definitive historical conclusions regarding the site's origins may be formulated solely on the basis of physical evidence until this epigraphic deficit is resolved through independent, statutory archaeological investigation.

5. Missing Evidence and Disclosure Mandate

The Integrated Relic Custodianship Model (IRCM) establishes that missing evidence must be disclosed openly and shall never be concealed to render a publication artificially definitive. Currently, the project lacks primary physical custody logs, biological verification data, and undisputed geographical provenance. This policy dictates that these systemic data deficits be explicitly logged as open informational deficits within the public record. Any subsequent academic publications or institutional certificates (PUB-2026-0016, CERT-HIRR-2026-0016) generated from this dataset must visibly identify these custodial and spatial gaps, maintaining a

rigid barrier between the surviving material facts of the architectural ruins and the theological narratives of the Udyana region.

Document Number: GOV-2026-0016-06
Document Title: Evidence Classification Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Classification Objective and Taxonomic Framework

The Evidence Classification Statement formalizes the categorical taxonomy of all textual, spatial, and material data pertaining to the Singardar Stupa (သိင်္ဂါတစေတီတော်) and its associated relics within the Swat Valley, Pakistan. Formulated by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), this document ensures that all historical variables are classified according to stringent academic hierarchies. The primary objective is to maintain an unassailable demarcation between documented material facts, historiographical transmission narratives, and subsequent theological expansions. All biological matrices referenced in the regional chronicles—specifically the tooth, rib, and hair relics—are categorically classified under the mandatory institutional taxonomy of a "tradition-associated" biological matrix.

2. Textual and Historiographical Classification

The textual corpus foundational to this project is classified as Class B (Verified Secondary Records and Historical Travelogues). This includes the 7th-century CE accounts of the Chinese pilgrim Xuanzang (Hiuen Tsang) and regional chronicles documenting King Uttarasena’s assertion of Sakyan lineage, his subsequent journey to Kusinara, and the acquisition of relics through the mediation of Venerable Ananda. Following institutional directives, these historical narratives are classified strictly under the analytical lens of "contextual correspondence." The socio-political utilization of Buddhist relics for regional dynastic legitimation is treated as a cultural heritage phenomenon, and all resulting historical narratives are classified as a "probabilistic historical assessment."

3. Archaeological and Spatial Classification

The physical architectural remains located 14 kilometers south of Mingora are classified as a heavily compromised archaeological matrix. The site is characterized

by severe structural degradation resulting from localized antiquarian activity, specifically the systematic removal of interior stone blocks and slab layers for contemporary domestic construction. Furthermore, the spatial classification of the site must accommodate significant academic divergence. The early geographical correlations proposed by colonial surveyors (Deane, 1886; Sir Aurel Stein, 1930) linking the existing stupa to the Uttarasena legend are classified alongside the critical counter-assessments of G. Tucci, who proposed an alternative geographic locus 500 meters north of Kota village. Neither spatial hypothesis is granted absolute primacy; both are classified as unverified regional attributions subject to ongoing archaeological debate.

4. Epigraphic Classification and Deficit Acknowledgment

In adherence to the Confidence Assessment Policy and Research Gap Disclosure Policy, the classification of epigraphic evidence for the Singardar Stupa yields a null result. There are no localized primary inscriptions, reliquary engravings, or numismatic sequences currently available to independently verify King Uttarasena’s foundational deposit. This specific absence of localized textual verification is formally classified as an "epigraphic void." Consequently, the foundational attribution of the monument relies entirely upon the cross-referencing of later travelogues and regional mythos (e.g., the structural petrifaction of the white elephant), rendering any definitive archaeological classification of the site's origins temporarily suspended pending statutory excavation.

5. Custodial and Logistical Classification

Because the original biological matrices (tooth, rib, and hair) are not within the physical jurisdiction or possession of the Hswagata Buddha Tooth Relics Preservation Private Museum, the custodial evidence is classified as an uninterrupted historical narrative rather than a modern chain of custody. Logistical custody manifests, transit records, and biological verification data are classified as "not currently available." This institutional classification ensures absolute transparency regarding the material parameters of the project, framing the Swat Valley research exclusively as a digital heritage preservation initiative and a historiographical synthesis, devoid of definitive forensic biological authentication.

Document Number: GOV-2026-0016-07
Document Title: Chain of Custody Governance Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Custodial Framework and Institutional Scope

The Chain of Custody Governance Statement establishes the parameters for recording the transmission history of the tradition-associated relics linked to the Singardar Stupa (သိင်္ဂါတစေတီတော်) in the Swat Valley. Governed by the Office of Siridantamahapalaka under the Hswagata International Relic Registry (HIRR), this framework clarifies that the institution exercises "private custodial autonomy" strictly over the digital, historiographical, and archival metadata (CASE-2026-0016). The Hswagata Buddha Tooth Relics Preservation Private Museum does not claim, possess, or mediate physical jurisdiction over the biological matrices or the monumental architecture located within the sovereign territory of the Islamic Republic of Pakistan. Consequently, the chain of custody managed within this registry is defined as the continuity of historical narrative and regional heritage data rather than the modern logistical handling of physical artifacts.

2. Historical Transmission Pathway and Narrative Continuity

The primary custody narrative evaluated in this project traces the post-Parinirvana transmission of the tradition-associated tooth, rib, and hair relics from Kusinara to ancient Udyana (Swat Valley). According to the foundational regional chronicles and the 7th-century travelogues of Xuanzang, King Uttarasena secured these relics by asserting a socio-political Sakyan lineage, a claim purportedly validated through the mediation of Venerable Ananda. Governance protocols mandate that this ancient custodial trajectory be analyzed strictly through the lens of "contextual correspondence." The reported transfer of the reliquary urn via a white elephant—and the subsequent structural petrifaction of the animal at the Singardar site—must be recorded not as an unbroken forensic custody chain, but as a "probabilistic historical assessment" documenting regional dynastic legitimation strategies.

3. Physical Custody Deficits and Logistical Records

Because the HIRR does not physically possess the reliquary assets associated with the Singardar Stupa, modern physical chain of custody documentation is fundamentally inapplicable. Official logistical custody manifests, customs declarations, transboundary temporary exhibition permits, and contemporary biological transfer logs are recorded as "not currently available." The institution strictly prohibits the speculative reconstruction or fabrication of unbroken physical custodial transitions bridging antiquity to the present day. All periods following the initial historical deposit described in classical chronicles are formally identified as an "Interrupted Continuity" and an "Unverified Transfer," ensuring total transparency regarding the physical absence of the primary relic urn.

4. Archaeological Custody and Epigraphic Voids

The architectural chain of custody—the unbroken physical preservation of the stupa from its foundation to modern archaeological assessment—has been severely compromised. Systemic antiquarian activity and the extraction of interior stone block and slab layers by localized human activity have critically disrupted the site's structural stratigraphy. Furthermore, the absence of any localized foundational inscriptions verifying King Uttarasena’s original deposit creates an "epigraphic void" in the archaeological custody record. This deficit is compounded by the academic geographical dispute between early surveyors (Deane and Sir Aurel Stein) and later critics (G. Tucci). The institution formally records these spatial and structural disruptions as critical breaks in the material chain of custody, prohibiting definitive architectural attributions without future statutory stabilization.

5. Digital Archival Custody and Verification

To mitigate the physical and structural deficits inherent in the Singardar Stupa dataset, the institution enforces a rigorous digital chain of custody over the scholarly sources. The integration of 19th-century colonial survey texts, classical Chinese travel records, and modern critical archaeology into a unified digital registry (CLASS B) constitutes the primary custodial action of the HIRR. All digital data transitions, historical cross-references, and metadata synchronizations are verified under this governance model to prevent the unauthorized alteration of the textual heritage. This digital custodial protocol ensures that the surviving historiography of the Udyana

reliquary traditions is preserved systematically as a non-proprietary contribution to global open science.

Document Number: GOV-2026-0016-08
Document Title: Registry Governance Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Registry Objective and Metadata Integration

The Registry Governance Statement establishes the technical and administrative parameters for indexing the Singardar Stupa (သိင်္ဂါတစေတီတော်) dataset within the Hswagata International Relic Registry (HIRR). Administered by the Office of Siridantamahapalaka, this framework dictates how textual, archaeological, and historiographical metadata are systematically recorded under REG-2026-0016. The objective of this registry profile is to integrate diverse historical timelines—ranging from regional Udyana chronicles and the 7th-century travelogues of Xuanzang (Hiuen Tsang) to the colonial archaeological surveys of Deane (1886) and Sir Aurel Stein (1930). This metadata integration ensures that all tradition-associated data points are securely archived in a digital, immutable format suitable for global scholarly review and non-destructive academic consultation.

2. Nomenclature and Taxonomic Protocols

To ensure rigorous academic consistency across the registry architecture, strict taxonomic protocols govern the nomenclature applied to the Swat Valley reliquary narrative. The biological matrices historically attributed to King Uttarasena's foundation—specifically the tooth, rib, and hair—are mandatorily cataloged under the standardized registry taxonomy of a "tradition-associated" biological matrix. The registry expressly rejects categorical entries that imply an absolute forensic biological authentication. Furthermore, the sociopolitical transmission narratives, including the claim of Sakyan lineage mediated by Venerable Ananda and the subsequent structural petrifaction of the white elephant, are indexed exclusively as cultural heritage phenomena requiring evaluation through "contextual correspondence."

3. Dispute Registration Mechanism

A core function of the HIRR is the transparent cataloging of historical and geographical scholarly divergence. The registry architecture for REG-2026-0016

implements a mandatory Dispute Registration Mechanism to accommodate the unresolved spatial attribution of the monument. Specifically, the database equally indexes the foundational geographical correlations proposed by early surveyors (linking the current Singardar ruins to the Uttarasena legend) alongside the subsequent critical geographic reassessments formulated by G. Tucci, who proposed an alternative site 500 meters north of Kota village. The registry governance prohibits the unilateral elevation of one spatial hypothesis over the other; both are structurally locked as a "probabilistic historical assessment" pending future statutory field verification.

4. Registration of Evidentiary Voids and Logistical Deficits

The Integrated Relic Custodianship Model (IRCM) mandates the explicit digital logging of all absent data to prevent the artificial substantiation of unverified claims. Within REG-2026-0016, the total absence of localized foundational inscriptions or reliquary engravings is structurally codified in the registry database as an "epigraphic void." Concurrently, because the HIRR does not physically possess the Udyana biological matrices and operates exclusively under "private custodial autonomy," the registry fields corresponding to modern physical custody logs, customs manifests, and biological transmission matrices are permanently marked as "not currently available." The structural degradation of the stupa, resulting from localized human extraction of stone blocks, is formally registered as a critical material deficit impacting the architectural baseline.

5. Archival Accessibility and Institutional Transparency

The digital registry for the Singardar Stupa is classified as Class B (Verified Secondary Records and Historical Travelogues) and is maintained as a transparent, non-proprietary resource. The Hswagata Buddha Tooth Relics Preservation Private Museum guarantees that the compiled research indices, metadata mapping models, and textual syntheses generated under HIRR-2026-0016 shall remain fully accessible for formal review by relevant state, academic, and monastic authorities upon official request. This governance policy strictly aligns the institution's digital archiving practices with international open science standards, reflecting a systematic readiness to amend registry metadata should subsequent statutory archaeological stabilization efforts in Pakistan yield verified data corrections.

Document Number: GOV-2026-0016-09
Document Title: Data Integrity Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Integrity Objectives and Operational Scope

The Data Integrity Statement dictates the procedural safeguards established to guarantee the accuracy, immutability, and academic neutrality of the digital records maintained for the Singardar Stupa (သိင်္ဂါတစေတီတော်) project. Administered by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), this protocol ensures that all variables registered under CASE-2026-0016 remain free from undocumented alteration, theological interpolation, or artificial substantiation. The primary objective is to preserve the exact evidentiary state of the Swat Valley regional heritage narrative, strictly distinguishing between documented archaeological variables and the historiographical traditions associated with King Uttarasena.

2. Textual and Historiographical Fidelity

A core mandate of this integrity framework is the precise preservation of the post-Parinirvana transmission narratives without editorial harmonization. The digital registry faithfully archives the 7th-century CE records of the Chinese pilgrim Xuanzang (Hiuen Tsang) alongside local Udyana chronicles detailing the regional legend of the white elephant's structural petrifaction. Data integrity protocols dictate that these texts must never be altered to force a cohesive chronological or biological narrative. The sociopolitical legitimation strategies embedded in these texts—specifically King Uttarasena's claim to Sakyan lineage and the subsequent acquisition of relics mediated by Venerable Ananda—are locked within the registry exclusively as a "probabilistic historical assessment."

3. Preservation of Spatial and Archaeological Divergence

To maintain absolute data integrity, the institution strictly prohibits the concealment of academic disagreements or geographic discrepancies. The registry

securely logs the fundamental divergence regarding the precise locus of King Uttarasena's monument. The spatial correlations recorded by early colonial surveyors (Deane, 1886; Sir Aurel Stein, 1930), which identify the primary ruins located 14 kilometers south of Mingora as the original foundation, are preserved with equal integrity alongside the critical counter-assessments of G. Tucci, who positioned the site 500 meters north of Kota village. This spatial divergence is structurally locked within the dataset to ensure that any future scholarly analysis relies upon a complete, unmanipulated geographic baseline.

4. Transparent Mitigation of Data Deficits

Integrity in heritage research demands that the absence of evidence be recorded with the same rigor as confirmed data. The severe structural degradation of the Singardar Stupa, caused by the systemic extraction of interior stone blocks by local populations, is formally registered as a critical material deficit that compromises the architectural stratigraphy. Furthermore, the total lack of localized primary inscriptions validating the ancient deposit is permanently codified as an "epigraphic void." By explicitly locking these missing data parameters into the public record, the institution guarantees that no subsequent publication (PUB-2026-0016) can artificially present the archaeological context as intact or definitively verified.

5. Algorithmic and Archival Verification

All metadata, digital mapping models, and bibliographic references compiled for the Singardar dataset are secured under Class B (Verified Secondary Records) archiving standards. The Hswagata Buddha Tooth Relics Preservation Private Museum enforces regular internal consistency audits to ensure that the taxonomic classification of the tooth, rib, and hair artifacts remains strictly designated as a "tradition-associated" biological matrix. This digital preservation framework functions as a non-proprietary contribution to global open science, ensuring that the foundational research indices remain permanently accessible and empirically sound for formal review by statutory, academic, and monastic authorities.

Document Number: GOV-2026-0016-10

Document Title: Documentation Control Statement

Project Number: HIRR-2026-0016

Registry Number: REG-2026-0016

Version: 1.0

Classification: CLASS B

1. Documentation Scope and Custodial Authority

The Documentation Control Statement defines the administrative protocols for managing, updating, and securing the academic records associated with the Singardar Stupa (သိင်္ဂါတစေတီတော်) project. Administered by the Office of Siridantamahapalaka within the framework of the Hswagata International Relic Registry (HIRR), this protocol governs all files generated under CASE-2026-0016. The documentation controlled under this framework operates strictly under the principle of "private custodial autonomy," reflecting the digital and historiographical synthesis of regional Udyana heritage rather than physical ownership of the monumental architecture in the Swat Valley.

2. Textual and Historiographical Record Control

The foundational documents of this project comprise Class B historical texts, predominantly the 7th-century CE travelogues of Xuanzang (Hiuen Tsang) alongside regional chronicles describing King Uttarasena’s acquisition of the Buddha's relics (tooth, rib, and hair). Documentation control protocols mandate that any integration or translation of these historical narratives be strictly regulated. Revisions to these textual files must apply the analytical methodology of "contextual correspondence." The socio-political narratives contained therein—such as the king's claimed Sakyan lineage, the mediation by Venerable Ananda, and the structural petrifaction of the white elephant—must be securely controlled as a "probabilistic historical assessment," preventing their unauthorized reclassification as empirical biological or historical certainties within the registry.

3. Geographic and Archaeological Baseline Control

Control over the archaeological and geographic documentation requires the objective retention of academically divergent sources. The registry files must permanently anchor the 19th- and 20th-century surveys conducted by Deane (1886)

and Sir Aurel Stein (1930), which correlated the Singardar site with the Uttarasena tradition. Simultaneously, the documentation control system mandates the co-equal preservation of the critical counter-assessments formulated by G. Tucci, which position the intended monument 500 meters north of Kota village. Under no circumstances may documentation editors merge or artificially harmonize these conflicting geographic datasets. Furthermore, the severe structural degradation of the stupa—characterized by the dismantling of its square-based stone matrix by local populations—must be rigidly documented as a continuous, controlled variable in the site's condition reports.

4. Control and Auditing of Evidentiary Gaps

This control statement enforces the Research Gap Disclosure Policy by mandating the systematic logging of all evidentiary deficits within the primary documentation suite. The total absence of localized foundational inscriptions must be consistently audited and published across all reports as an "epigraphic void." Because the institution does not maintain physical jurisdiction over the biological matrices associated with the site, all controlled documents pertaining to modern physical chain of custody, logistical transfer logs, and forensic authentication must permanently reflect a status of "not currently available." These documented gaps cannot be removed, smoothed over, or theoretically bridged in any subsequent iterations of the project’s files.

5. Accessibility, Versioning, and Peer Review Protocols

All documents generated under REG-2026-0016 are subject to strict version control and immutable digital archiving. The Hswagata Buddha Tooth Relics Preservation Private Museum categorizes these digital preservation models as non-proprietary contributions to global open science. Consequently, the controlled documentation must remain logically structured and readily accessible for formal review by relevant state, academic, and monastic authorities upon official request. Any subsequent modifications to the baseline dataset—such as the inclusion of new statutory archaeological surveys from Pakistani heritage authorities—must be issued as a new, formalized revision (e.g., Version 1.1) rather than overwriting the historical baseline established in this document.

Document Number: GOV-2026-0016-11
Document Title: Institutional Verification Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Verification Authority and Institutional Scope

The Institutional Verification Statement formalizes the criteria and methodologies employed by the Hswagata Buddha Tooth Relics Preservation Private Museum to evaluate the dataset associated with the Singardar Stupa (သိင်္ဂါတစေတီတော်). Executed through the Office of Siridantamahapalaka, this verification process is governed strictly by the principle of "private custodial autonomy." The institutional mandate limits verification exclusively to the historiographical synthesis, archaeological literature review, and digital archiving of regional cultural heritage. The Principal Researcher, Sao Dhammasami Bhikkhu Indasoma (ORCID: 0009-0000-0697-4760), and Co-Founder Venerable Indaka maintain sole oversight over the alignment of this project with the Integrated Relic Custodianship Model (IRCM), ensuring that the institution does not assert extraterritorial jurisdiction over the sovereign archaeological assets of Pakistan.

2. Textual and Historiographical Verification Protocols

The verification of primary and secondary textual sources relies upon the rigorous application of comparative historiography. Foundational narratives, including the 7th-century CE records of Xuanzang (Hiuen Tsang) and regional Udyana chronicles detailing King Uttarasena’s assertion of a Sakyan lineage, have been systematically cross-referenced. Institutional verification requires that these historical accounts—specifically the acquisition of relics mediated by Venerable Ananda and the subsequent structural petrifaction of the white elephant—be interpreted strictly through the analytical lens of "contextual correspondence." The socio-political utility of these reliquary narratives is verified solely as a cultural heritage phenomenon, and all resultant historical conclusions are classified within the registry as a "probabilistic historical assessment."

3. Geographic and Archaeological Verification Parameters

Institutional verification of the physical landscape necessitates the transparent acknowledgment of scholarly divergence. The project incorporates the 19th- and 20th-century geographic survey data compiled by Deane (1886) and Sir Aurel Stein (1930), which attributes the structural remains located 14 kilometers south of Mingora to King Uttarasena. Simultaneously, the verification protocols mandate the co-equal assessment of G. Tucci's academic critique, which identifies an alternative foundation locus 500 meters north of Kota village. The institution verifies both spatial hypotheses as academically active and unresolved. Furthermore, the structural degradation of the primary stone matrix, systematically dismantled by localized human activity, is verified and documented as a critical impediment to finalizing a definitive architectural baseline.

4. Reliquary Authentication Limitations

To uphold the rigid barrier between empirical observation and theological interpretation, this statement explicitly outlines the limitations of reliquary authentication. The biological matrices referenced in the Swat Valley traditions—namely the tooth, rib, and hair relics—are verified exclusively under the taxonomic classification of a "tradition-associated" biological matrix. The institution formally disclaims any capacity or intent to conduct a forensic biological verification or direct genetic profiling of these historical assets. Institutional verification confirms only the continuity of the regional narrative and the historical presence of the reliquary tradition within ancient Udyana, not the empirical biological authenticity of the original post-Parinirvana deposits.

5. Verification of Evidentiary and Logistical Deficits

A fundamental requirement of the institutional verification process is the formal corroboration of missing data. The total absence of primary, localized inscriptions capable of independently validating King Uttarasena's foundation is structurally verified and permanently recorded within the dataset as an "epigraphic void." Concurrently, because the physical reliquary urns and biological matrices are not in the possession of the HIRR, the verification of modern logistical custody manifests, customs declarations, and contemporary biological transfer logs yields a verified status of "not currently available." This institutional protocol ensures that no

scholarly publication or institutional certificate produced under CASE-2026-0016 attempts to obscure the systemic data deficits inherent in the current archaeological and historiographical record.

Document Number: GOV-2026-0016-12
Document Title: Publication Governance Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Publication Scope and Institutional Authorship

The Publication Governance Statement outlines the strict editorial and academic parameters governing the public release of research regarding the Singardar Stupa (သိင်္ဂါတစေတီတော်) project. Administered by the Office of Siridantamahapalaka under the Hswagata International Relic Registry (HIRR), this protocol ensures that all institutional publications (PUB-2026-0016) adhere to the highest standards of academic neutrality and evidentiary rigor. The Principal Researcher, Sao Dhammasami Bhikkhu Indasoma (ORCID: 0009-0000-0697-4760), holds sole scholarly responsibility for the historiographical conclusions presented. All publications must undergo institutional consistency and governance review by Co-Founder Venerable Indaka prior to release. The institution explicitly mandates that all published materials reflect a strictly educational, non-commercial posture, functioning under "private custodial autonomy" without asserting legal or physical jurisdiction over the archaeological heritage of Pakistan.

2. Lexical and Taxonomic Mandates

To enforce a rigid barrier between empirical archaeology and regional theological narratives, all publications must adhere to a mandatory taxonomic lexicon. Any mention of the biological matrices historically attributed to King Uttarasena—specifically the tooth, rib, and hair relics—must be uniformly classified as a "tradition-associated" biological matrix. Publications are strictly prohibited from utilizing sensationalist language, declaring absolute forensic biological authentication, or implying direct genetic verification of these assets. Furthermore, historical sources, including the 7th-century CE records of Xuanzang (Hiuen Tsang) and regional Udyana chronicles, must be analyzed explicitly through the lens of "contextual correspondence." The sociopolitical assertion of Sakyan lineage and the legendary

structural petrifaction of the white elephant must be published exclusively as a "probabilistic historical assessment."

3. Mandatory Disclosure of Academic Divergence

A foundational tenet of this publication framework is the transparent presentation of unresolved scholarly disputes. No HIRR publication may artificially harmonize the geographical divergence concerning the Singardar Stupa's true locus. The published dataset must grant equal academic weight to the 19th- and 20th-century surveys conducted by Deane (1886) and Sir Aurel Stein (1930)—which identified the ruins 14 kilometers south of Mingora as the original site—and the subsequent critical reassessments by G. Tucci, who proposed an alternative foundation 500 meters north of Kota village. Publications must actively frame this spatial contradiction as an open academic inquiry rather than a settled empirical fact.

4. Prohibition of Definitive Structural Claims

Given the compromised condition of the site, publications must exercise extreme academic caution regarding architectural reconstructions. The original square-based structural matrix of the stupa has been systematically degraded by local human activity, specifically the extraction of interior stone blocks for domestic construction. Publications must report this ongoing physical degradation objectively, without employing litigious or defamatory rhetoric against local populations. Because this structural disruption is compounded by a total absence of localized foundational inscriptions, all publications must clearly define the site's condition as an "epigraphic void." Consequently, any publication asserting a definitive architectural attribution to King Uttarasena is strictly prohibited until statutory excavation resolves this deficit.

5. Missing Data and Open Access Commitments

In accordance with the Research Gap Disclosure Policy, all publications associated with CASE-2026-0016 must feature a dedicated section detailing open informational deficits. Missing data parameters—including the absence of primary logistical custody manifests, the lack of contemporary biological transfer logs, and the aforementioned epigraphic voids—must be disclosed openly and transparently within the public record. By adhering to these open-science principles, the Hswagata Buddha Tooth Relics Preservation Private Museum ensures that all published research

expands the shared cultural history of the Swat Valley while welcoming constructive peer review from the global heritage community.

Document Number: GOV-2026-0016-13
Document Title: Digital Preservation Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Preservation Scope and Institutional Mandate

The Digital Preservation Statement outlines the technical and archival frameworks utilized by the Hswagata International Relic Registry (HIRR) to secure the historiographical, geographical, and material records associated with the Singardar Stupa (သိင်္ဂါတစေတီတော်). Administered by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), this preservation protocol functions strictly within the parameters of "private custodial autonomy." The institutional mandate focuses exclusively on the digital continuity of regional Udyana heritage datasets (CASE-2026-0016). The Hswagata Buddha Tooth Relics Preservation Private Museum does not claim physical jurisdiction over the archaeological architecture located in the Swat Valley, Pakistan, but rather assumes responsibility for the immutable digital preservation of the academic and textual sources concerning the site's tradition-associated biological matrices.

2. Archival Standards for Historiographical and Textual Data

A primary objective of this preservation effort is the secure, immutable archiving of the textual corpus foundational to the Udyana reliquary narratives. The registry digitizes and preserves Class B secondary records alongside the 7th-century CE classical travelogues of the Chinese pilgrim Xuanzang (Hiuen Tsang) and regional chronicles. Digital preservation protocols dictate that all such texts—which describe King Uttarasena’s claimed Sakyan lineage, his acquisition of the tooth, rib, and hair relics mediated by Venerable Ananda, and the structural petrifaction of the white elephant—are archived strictly for evaluation through "contextual correspondence." The preservation of these socio-political narratives ensures they remain accessible for future scholarly evaluation, locked permanently as a "probabilistic historical assessment" rather than being digitally conflated with empirical forensic records.

3. Digital Custody of Divergent Spatial Records

To maintain absolute academic neutrality, the digital preservation architecture must safeguard unresolved scholarly disputes regarding the site's precise geographical locus. The digital repository permanently archives the 19th- and 20th-century spatial correlations documented by early surveyors (Deane, 1886; Sir Aurel Stein, 1930), which identified the ruins 14 kilometers south of Mingora as the original foundation. Concurrently, the preservation system securely encodes the critical spatial counter-assessments formulated by G. Tucci, who positioned the stupa 500 meters north of Kota village. The digital preservation algorithms prohibit the erasure, artificial harmonization, or selective deletion of either academic hypothesis, ensuring that the global research community retains access to the full spectrum of divergent geographic data.

4. Archiving of Material Deficits and Evidentiary Gaps

Consistent with the Research Gap Disclosure Policy, the digital preservation protocols ensure that all missing data parameters are permanently codified into the archival record. The total absence of localized foundational inscriptions or reliquary engravings is digitally locked as an "epigraphic void." Furthermore, because the institution does not possess the physical biological matrices, digital fields designated for modern logistical custody manifests and contemporary biological transfer logs are permanently archived with the status of "not currently available." The systemic structural degradation of the stupa's square-based stone matrix, resulting from antiquarian extraction by local populations, is continuously preserved within the site condition records, preventing any future digital reconstruction from artificially presenting the architectural context as intact.

5. Open Access and Global Scholarly Infrastructure

All digitized files, metadata schemas, and textual syntheses generated under REG-2026-0016 are secured at Preservation Level 3. The institution offers these digital preservation models as non-proprietary contributions to global open science. By ensuring the long-term immutability and accessibility of the Swat Valley research indices, the Principal Researcher, Sao Dhammasami Bhikkhu Indasoma (ORCID: 0009-0000-0697-4760), guarantees that the data remains readily available for formal review by statutory, academic, and monastic authorities upon official request. This

digital preservation framework facilitates constructive peer review and robust international heritage cooperation without compromising the sovereign cultural rights of the Islamic Republic of Pakistan.

Document Number: GOV-2026-0016-14
Document Title: Version Control Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Versioning Framework and Authority

The Version Control Statement establishes the rigorous administrative parameters for tracking, updating, and archiving modifications to the dataset concerning the Singardar Stupa (သိင်္ဂါတစေတီတော်) project. Directed by the Office of Siridantamahapalaka under the Hswagata International Relic Registry (HIRR), this protocol guarantees the chronological integrity of all historiographical, architectural, and geographic documentation filed under CASE-2026-0016. The Principal Researcher, Sao Dhammasami Bhikkhu Indasoma (ORCID: 0009-0000-0697-4760), alongside the institutional governance of Co-Founder Venerable Indaka, maintains strict oversight of all iteration controls. Operating under "private custodial autonomy," the institution ensures that all revisions to the dataset reflect verified scholarly developments without superseding the sovereign archaeological authority of the Islamic Republic of Pakistan.

2. Baseline Establishment (Version 1.0)

Version 1.0 of the REG-2026-0016 dataset codifies the current scholarly baseline regarding the Udyana regional reliquary traditions. This initial version locks the integration of primary textual accounts—specifically the 7th-century CE travelogues of Xuanzang (Hiuen Tsang) and local chronicles detailing King Uttarasena’s Sakyan lineage claims—analyzed strictly through "contextual correspondence." It structurally registers the unresolved geographic divergence between the 19th- and 20th-century surveys of Deane and Sir Aurel Stein, who attributed the extant Singardar ruins to the foundational legend, and the critical reassessment by G. Tucci, who proposed an alternative locus north of Kota village. Version 1.0 formally documents the reliquary elements (tooth, rib, and hair) as a "tradition-associated" biological matrix and logs the structural degradation of the primary monument as a critical material deficit.

3. Revision Triggers and Protocols

Modifications advancing the registry to subsequent versions (e.g., Version 1.1 or Version 2.0) are strictly regulated and may only be triggered by the introduction of verified empirical data. Acceptable triggers include the publication of new statutory archaeological excavations within the Swat Valley, the release of formalized structural stabilization reports by Pakistani heritage authorities, or the scholarly resolution of the Tucci versus Stein geographical dispute through peer-reviewed consensus. Revisions must not artificially harmonize the existing historical narratives. Any socio-political expansion regarding Venerable Ananda's mediation or the structural petrifaction of the white elephant must consistently remain classified as a "probabilistic historical assessment," irrespective of future version updates.

4. Control of Evidentiary Voids across Iterations

The Integrated Relic Custodianship Model (IRCM) mandates that missing data parameters persist across all version iterations until categorically resolved by empirical evidence. The established "epigraphic void"—signifying the complete absence of localized foundational inscriptions verifying King Uttarasena's deposit—must be carried forward into all future versions. Furthermore, as the institution does not exercise physical jurisdiction over the biological matrices, variables concerning modern logistical custody manifests, customs declarations, and contemporary biological transfer logs shall maintain a permanent status of "not currently available." No version update may obscure these systemic data deficits to render the project's documentation artificially definitive.

5. Immutability and Archival Continuity

To ensure complete transparency and academic accountability, superseded versions of the Singardar Stupa dataset are never deleted or overwritten. Upon the authorization of a new version, the preceding iteration is permanently locked and transferred to Preservation Level 3 within the digital archive. This mechanism preserves the historiographical evolution of the project, allowing external researchers and statutory heritage bodies to audit the chronological progression of the Swat Valley data. By maintaining an immutable trail of Class B records, the Hswagata Buddha Tooth Relics Preservation Private Museum upholds its commitment to global open science and systematic peer review.

Document Number: GOV-2026-0016-15
Document Title: Records Management Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Scope and Institutional Authority

This Records Management Statement establishes the operational protocols for the classification, handling, and retention of all documentation pertaining to the Singardar Stupa (သိင်္ဂါတစေတီတော်) within the Hswagata International Relic Registry (HIRR). Administered by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), this framework governs the records filed under CASE-2026-0016. The Principal Researcher, Sao Dhammasami Bhikkhu Indasoma (ORCID: 0009-0000-0697-4760), directs the records management strategy strictly under the principle of "private custodial autonomy." The institution exercises no physical jurisdiction over the archaeological heritage of Pakistan; therefore, the records managed herein are exclusively dedicated to the digital, textual, and historiographical curation of regional Udyana heritage.

2. Management of Historiographical and Textual Records

The core records of this project consist of Class B secondary survey reports and primary classical travelogues, specifically the 7th-century CE accounts of the Chinese pilgrim Xuanzang (Hiuen Tsang) and related regional chronicles. The management of these textual records requires that all references to King Uttarasena’s claimed Sakyan lineage and his acquisition of the reliquary (comprising the tooth, rib, and hair relics) mediated by Venerable Ananda be cataloged through the rigorous application of "contextual correspondence." The management system mandates that the narrative of the white elephant's structural petrifaction at the stupa site be systematically recorded as a cultural heritage phenomenon, securely classified within the database as a "probabilistic historical assessment" rather than empirical biology.

3. Management of Archaeological and Geographic Data

Records management protocols dictate the co-equal retention of divergent archaeological surveys to maintain absolute academic neutrality. The registry securely manages the 19th- and 20th-century geographic records compiled by Deane (1886) and Sir Aurel Stein (1930), which identified the ruins located 14 kilometers south of Mingora as the historical foundation. Concurrently, the system permanently retains the critical geographic reassessments proposed by G. Tucci, who documented an alternative foundation site 500 meters north of Kota village. Records managers are strictly prohibited from merging these conflicting geographical datasets. Furthermore, the systemic degradation of the primary site, characterized by the extraction of square-based stone blocks for domestic use by local populations, must be managed as a continuously active variable within the structural condition records.

4. Control of Missing Data and Deficits

In strict alignment with the Research Gap Disclosure Policy, the records management system formally codifies the absence of material evidence. The total lack of localized primary inscriptions or reliquary engravings capable of independently verifying King Uttarasena’s deposit is managed across all registry files as an "epigraphic void." Because the institution does not hold the physical tradition-associated biological matrices in its custody, all records fields dedicated to modern physical chain of custody, logistical transit manifests, and contemporary forensic analysis are permanently populated with the standardized designation "not currently available." These designated deficits are locked within the records architecture and cannot be bypassed or removed.

5. Records Retention and Review

All finalized research indices, scholarly metadata, and publication drafts (PUB-2026-0016) generated during this project are retained securely under Class B archival standards. The Hswagata Buddha Tooth Relics Preservation Private Museum categorizes these digital records as non-proprietary contributions to global open science. The records management framework ensures that the complete Swat Valley dataset remains systematically organized and instantly retrievable for formal review by statutory, academic, and monastic authorities upon official request. Any subsequent modifications to these records, driven by new archaeological stabilization

data from sovereign Pakistani authorities, will be managed through the formal issuance of a new, discrete document version.

Document Number: GOV-2026-0016-16
Document Title: Archival Policy Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Archival Objectives and Institutional Authority

This Archival Policy Statement codifies the long-term preservation parameters for the historical, textual, and archaeological data associated with the Singardar Stupa (သိင်္ဂါတစေတီတော်) project. Administered by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), this framework ensures that all records compiled under CASE-2026-0016 are permanently secured within the Hswagata International Relic Registry (HIRR). The Principal Researcher, Sao Dhammasami Bhikkhu Indasoma (ORCID: 0009-0000-0697-4760), directs the archival strategy under the strict parameter of "private custodial autonomy." The institution asserts no physical jurisdiction over the archaeological architecture located in the Swat Valley, Pakistan. Consequently, the archival mandate is explicitly limited to the digital retention of the regional cultural heritage data and historiographical research compiled for scholarly review.

2. Classification and Archiving of Historiographical Narratives

The archival system categorizes the primary textual corpus for this project as Class B (Verified Secondary Records and Historical Travelogues). The repository securely archives the 7th-century CE travelogues of the Chinese pilgrim Xuanzang (Hiuen Tsang) alongside corresponding Udyana regional chronicles. The archival policy mandates that King Uttarasena’s assertion of a Sakyan lineage, and his subsequent acquisition of the reliquary (comprising the tooth, rib, and hair relics) mediated by Venerable Ananda, be digitally anchored through the analytical lens of "contextual correspondence." The narrative describing the structural petrifaction of the white elephant must be archived exclusively as a "probabilistic historical assessment," ensuring that ancient socio-political legitimation strategies remain preserved as cultural heritage phenomena rather than empirical biological certainties.

3. Archival Parameters for Geographic and Spatial Divergence

To preserve academic neutrality and ensure a complete historical baseline, the archival system must securely retain conflicting scholarly literature regarding the site's precise geographic locus. The registry permanently archives the spatial correlations documented by 19th- and 20th-century surveyors (Deane, 1886; Sir Aurel Stein, 1930), which identified the ruins located 14 kilometers south of Mingora as the original foundation. Simultaneously, the digital archive retains the critical counter-assessments formulated by G. Tucci, who proposed an alternative locus 500 meters north of Kota village. The archival policy strictly prohibits the deletion, artificial harmonization, or selective obfuscation of either hypothesis. Both academic perspectives must remain digitally accessible to support future comparative archaeological studies.

4. Permanent Archiving of Evidentiary and Logistical Deficits

In strict accordance with the Research Gap Disclosure Policy, all informational deficits and evidentiary voids must be permanently codified within the digital archive. The total absence of localized foundational inscriptions or reliquary engravings capable of independently verifying King Uttarasena's deposit is archived fundamentally as an "epigraphic void." Because the institution does not maintain physical possession of the tradition-associated biological matrices, the archival fields corresponding to modern physical custody logs, biological transit manifests, and forensic authentication must permanently reflect a status of "not currently available." Furthermore, the site's critical material degradation—characterized by the extraction of its square-based stone matrix by local populations—is securely archived as a permanent variable within the site condition baseline, preventing any future records from artificially presenting an intact archaeological stratigraphy.

5. Open Science Access and Long-Term Digital Retention

All verified metadata, research indices, and publication drafts (PUB-2026-0016) compiled within this project are secured at Preservation Level 3. The Hswagata Buddha Tooth Relics Preservation Private Museum categorizes these archived files as non-proprietary contributions to global open science. This archival policy guarantees that the complete Swat Valley dataset remains systematically organized, immutable, and readily accessible for formal review by relevant state,

academic, and monastic authorities upon official request. The institution utilizes redundant digital preservation nodes to ensure that the continuity of this regional heritage dataset is maintained indefinitely, facilitating constructive peer review and robust international heritage cooperation without compromising the cultural sovereignty of the Islamic Republic of Pakistan.

Document Number: GOV-2026-0016-17
Document Title: Information Security Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Security Scope and Institutional Authority

The Information Security Statement establishes the cybersecurity and data protection protocols governing the digital records of the Singardar Stupa (သိင်္ဂါတစေတီတော်) project. Administered by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), this framework secures all historiographical, archaeological, and registry data filed under CASE-2026-0016 within the Hswagata International Relic Registry (HIRR). The Principal Researcher, Sao Dhammasami Bhikkhu Indasoma (ORCID: 0009-0000-0697-4760), and Co-Founder Venerable Indaka maintain executive oversight over access controls. Operating strictly under the parameter of "private custodial autonomy," the institution’s security mandate is limited to the protection of its digital academic indices and archival metadata, asserting no jurisdiction over the physical sovereign heritage assets located in the Swat Valley, Pakistan.

2. Protection of Historiographical and Textual Integrity

A primary objective of this security protocol is to prevent the unauthorized alteration, theological interpolation, or artificial substantiation of classical texts. Access to the digitized 7th-century CE travelogues of Xuanzang (Hiuen Tsang) and the Udyana regional chronicles is strictly controlled. The security architecture mandates that King Uttarasena’s assertion of a Sakyan lineage and his subsequent acquisition of the tradition-associated biological matrix (specifically the tooth, rib, and hair relics), mediated by Venerable Ananda, be digitally locked. Any interpretive modifications must adhere exclusively to the framework of "contextual correspondence." The narrative of the white elephant's structural petrifaction is cryptographically secured as a "probabilistic historical assessment," ensuring that the regional mythos cannot be maliciously edited into an empirical biological baseline.

3. Security of Geographic and Spatial Divergence

To ensure the integrity of the academic baseline, the information security framework protects unresolved scholarly disputes from unauthorized harmonization. The digital repository secures the 19th- and 20th-century spatial surveys by Deane (1886) and Sir Aurel Stein (1930)—which identified the structural remains 14 kilometers south of Mingora as the historical foundation—against deletion or obfuscation. Concurrently, the system protects the critical counter-assessments formulated by G. Tucci, who proposed an alternative site 500 meters north of Kota village. Write-access to these geographic fields is heavily restricted to prevent external or internal users from unilaterally elevating one spatial hypothesis over the other, preserving both within the registry for future comparative study.

4. Securing Material Deficits and Evidentiary Gaps

Consistent with the Research Gap Disclosure Policy, the information security protocols ensure that recognized evidentiary deficits cannot be illicitly overwritten or filled with fabricated data. The complete absence of localized foundational inscriptions or reliquary engravings is locked into the registry fields as a permanent "epigraphic void." Because the institution does not physically possess the original artifacts, security rules dictate that fields for modern physical custody logs, logistical transit manifests, and forensic DNA authentication must permanently read [NOT CURRENTLY AVAILABLE]. Furthermore, the site's critical structural degradation—caused by local extraction of its square-based stone matrix—is securely maintained within the condition baseline, preventing unauthorized users from presenting the archaeological stratigraphy as intact.

5. Access Control and Open Science Compliance

All verified metadata, analytical mapping models, and publication drafts (PUB-2026-0016) generated within this project are secured at Preservation Level 3. While write-access and administrative privileges are highly restricted, the Hswagata Buddha Tooth Relics Preservation Private Museum configures its security infrastructure to support read-only accessibility as a non-proprietary contribution to global open science. The system ensures that the complete, unmanipulated Swat Valley dataset remains systematically organized and securely retrievable for formal

review by statutory, academic, and monastic authorities upon official request, maintaining data security without compromising transparency.

Document Number: GOV-2026-0016-18
Document Title: Ethical Compliance Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Ethical Mandate and Custodial Boundaries

The Ethical Compliance Statement articulates the moral, academic, and legal principles governing the research, documentation, and digital preservation of the Singardar Stupa (သိင်္ဂါတစေတီတော်) project. Directed by the Office of Siridantamahapalaka under the Hswagata International Relic Registry (HIRR), this protocol ensures that all institutional activities conducted under CASE-2026-0016 adhere to the highest international standards of heritage ethics, including alignment with the ICOM (International Council of Museums) Code of Ethics for Museums. Operating under the principle of "private custodial autonomy," the Hswagata Buddha Tooth Relics Preservation Private Museum explicitly disclaims any physical jurisdiction, ownership, or extraterritorial authority over the archaeological architecture located in the Swat Valley. The ethical mandate is strictly limited to non-destructive, non-commercial digital scholarship and the preservation of regional Udyana heritage metadata.

2. Cultural Sovereignty and Heritage Sensitivities

A foundational ethical requirement of this project is absolute respect for the cultural sovereignty of the Islamic Republic of Pakistan. The institution explicitly opposes the illicit antiquities trade and supports international anti-trafficking registries. Furthermore, the ethical framework dictates the neutral and non-defamatory documentation of the site's structural condition. While the original square-based stone matrix of the stupa has suffered severe degradation due to the localized extraction of building materials, researchers are strictly forbidden from employing litigious, hostile, or ethnically divisive rhetoric against the local populations. The physical degradation of the site must be documented objectively as an architectural condition, avoiding narrative constructions that threaten national stability or regional cohesion.

3. Epistemological Ethics and Reliquary Narratives

To prevent the conflation of religious doctrine with empirical archaeology, this statement enforces strict epistemological ethics. The historical biological matrices linked to King Uttarasena's foundation—specifically the tooth, rib, and hair relics—must be ethically classified exclusively as a "tradition-associated" biological matrix. The institution strictly prohibits any claims asserting an absolute forensic biological authentication or indisputable genetic verification of these historical assets. Furthermore, historical texts, including the 7th-century CE travelogues of Xuanzang (Hiuen Tsang), must be evaluated strictly through "contextual correspondence." Regional mythos, such as the claim to Sakyan lineage mediated by Venerable Ananda and the structural petrifaction of the white elephant, must be presented ethically as a "probabilistic historical assessment," reflecting ancient socio-political legitimation rather than empirical biology.

4. Academic Integrity and the Disclosure of Disputes

Ethical compliance within the IRCM mandates the transparent presentation of scholarly disagreements and missing evidence. The institution recognizes an ethical obligation to preserve the geographic divergence concerning the Singardar Stupa. The 19th- and 20th-century correlations by Deane and Sir Aurel Stein must be presented equally alongside the critical counter-assessments of G. Tucci. Artificially harmonizing these datasets to produce a falsely definitive institutional narrative is an ethical violation. Additionally, in accordance with the Research Gap Disclosure Policy, the total lack of localized foundational inscriptions must be openly declared as an "epigraphic void." Ethical guidelines also require that fields concerning modern physical custody manifests and biological transit logs permanently record that such data is "not currently available."

5. Open Science and Global Public Benefit

The ethical culmination of this research project is its contribution to global knowledge. The Principal Researcher, Sao Dhammasami Bhikkhu Indasoma, and Co-Founder Venerable Indaka ensure that all digitized files, historical syntheses, and metadata registries (REG-2026-0016) are maintained with a strictly educational, non-commercial posture. By operating transparently and making Class B archival records available for formal review by statutory, academic, and monastic authorities

upon official request, the institution fulfills its ethical duty to open science. This collaborative approach frames the research findings as additive data points that expand, rather than disrupt or appropriate, the shared cultural history of the Swat Valley and global Buddhist civilization.

Document Number: GOV-2026-0016-19
Document Title: Institutional Certification Statement
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Certification Authority and Scope

This Institutional Certification Statement establishes the parameters and limits of the official authentication granted to the dataset for the Singardar Stupa (သိင်္ဂါတစေတီတော်) project. Issued by the Office of Siridantamahapalaka on behalf of the Hswagata Buddha Tooth Relics Preservation Private Museum, this certification strictly governs the records maintained under CASE-2026-0016 within the Hswagata International Relic Registry (HIRR). The Principal Researcher, Sao Dhammasami Bhikkhu Indasoma (ORCID: 0009-0000-0697-4760), in conjunction with Co-Founder Venerable Indaka, exercises certification authority solely over the historiographical synthesis and digital metadata archiving. Operating exclusively under "private custodial autonomy," the institution explicitly certifies its digital documentation protocols without claiming sovereign jurisdiction, legal ownership, or physical authority over the archaeological site located in the Swat Valley, Pakistan.

2. Certification of Historiographical Records

The institution hereby certifies the rigorous scholarly compilation of the Class B primary and secondary texts governing the regional reliquary traditions of ancient Udyana. The dataset securely integrates the 7th-century CE travel records of the Chinese pilgrim Xuanzang (Hiuen Tsang) and corroborating regional chronicles. The certification affirms that these classical narratives—specifically detailing King Uttarasena’s claimed Sakyan lineage and the acquisition of reliquary assets mediated by Venerable Ananda—have been strictly analyzed and codified under the principle of "contextual correspondence." The institution certifies that the localized legend concerning the structural petrifaction of the relic-bearing white elephant is definitively categorized within the registry as a "probabilistic historical assessment," reflecting a verified cultural heritage phenomenon rather than an empirical biological event.

3. Certification of Spatial and Archaeological Documentation

In strict adherence to the Integrated Relic Custodianship Model (IRCM), this certification validates the transparent and neutral management of spatial discrepancies. The institution formally certifies that the unresolved academic divergence regarding the precise geographic locus of the Singardar Stupa is accurately maintained within the digital repository. The geographic correlations proposed by early colonial surveyors (Deane, 1886; Sir Aurel Stein, 1930), which identify the ruins situated 14 kilometers south of Mingora, are certified alongside the critical counter-assessments by G. Tucci, who designated an alternative site 500 meters north of Kota village. The institution further certifies the objective documentation of the site's severe material degradation, logging the localized extraction of the original square-based stone matrix as a verified archaeological reality rather than a speculative reconstruction.

4. Reliquary Taxonomic Certification and Exclusions

To safeguard against the conflation of religious doctrine and empirical fact, the institution formally certifies the taxonomic classification of the associated relics. All biological matrices recorded in the Udyana regional traditions—namely the tooth, rib, and hair relics—are hereby certified exclusively as a "tradition-associated" biological matrix. The Hswagata Buddha Tooth Relics Preservation Private Museum categorically states that this certificate (CERT-HIRR-2026-0016) does not represent an absolute forensic biological authentication or an indisputable genetic verification of the artifacts. The certification applies strictly to the uninterrupted historical presence of the reliquary narrative within the region and the accurate archival preservation of that tradition.

5. Certification of Evidentiary Deficits and Logistical Voids

A mandatory component of this institutional certification is the formal validation of missing evidence, executed in accordance with the Research Gap Disclosure Policy. The institution certifies the total absence of localized foundational inscriptions, reliquary engravings, or numismatic assemblages capable of verifying King Uttarasena's initial deposit, permanently logging this absence as an "epigraphic void." Furthermore, because the institution does not maintain physical custody of the primary tradition-associated biological matrices, it certifies that all contemporary

logistical custody manifests, customs declarations, transboundary exhibition permits, and forensic DNA profiles remain [NOT CURRENTLY AVAILABLE]. This certification ensures that no subsequent publication (PUB-2026-0016) can artificially substantiate these open informational deficits.

Document Number: GOV-2026-0016-20
Document Title: Final Governance Declaration
Project Number: HIRR-2026-0016
Registry Number: REG-2026-0016
Version: 1.0
Classification: CLASS B

1. Final Declaration of Custodial Scope and Authority

This Final Governance Declaration represents the concluding administrative and scholarly ratification for the dataset associated with the Singardar Stupa (သိင်္ဂါတစေတီတော်) project. Authorized by the Office of Siridantamahapalaka on behalf of the Hswagata Buddha Tooth Relics Preservation Private Museum, this document seals the institutional registry profile (REG-2026-0016). The Principal Researcher, Sao Dhammasami Bhikkhu Indasoma (ORCID: 0009-0000-0697-4760), and Co-Founder Venerable Indaka hereby declare that all research and documentation have been conducted exclusively under the operational parameter of "private custodial autonomy." The institution formally reiterates its absolute respect for the cultural sovereignty of the Islamic Republic of Pakistan and declares that the Hswagata International Relic Registry (HIRR) asserts no physical jurisdiction, legal ownership, or extraterritorial authority over the archaeological architecture located in the Swat Valley.

2. Definitive Historiographical Framework

This declaration formally locks the historiographical baseline established throughout the project lifecycle. The foundational textual accounts—including the 7th-century CE travelogues of the Chinese pilgrim Xuanzang (Hiuen Tsang) and corresponding regional Udyana chronicles—have been systematically evaluated through the mandated analytical lens of "contextual correspondence." The institutional findings confirm that the sociopolitical narratives defining King Uttarasena’s claimed Sakyan lineage, and his subsequent acquisition of relics mediated by Venerable Ananda, are preserved within the registry strictly as cultural heritage phenomena. Furthermore, the localized legend detailing the structural petrifaction of the relic-bearing white elephant is definitively and permanently

codified as a "probabilistic historical assessment," fully distinguishing ancient narrative traditions from empirical biology.

3. Resolution on Spatial Divergence and Archaeological Deficits

In strict compliance with the Integrated Relic Custodianship Model (IRCM) and the Research Gap Disclosure Policy, the institution formally declares the limits of the current spatial and archaeological evidence. The registry permanently accommodates the unresolved academic divergence between the 19th- and 20th-century surveys (Deane, 1886; Sir Aurel Stein, 1930)—which identified the primary ruins 14 kilometers south of Mingora—and the critical spatial reassessments of G. Tucci, who designated an alternative locus 500 meters north of Kota village. Neither spatial hypothesis is granted absolute primacy. Additionally, the severe material degradation of the site, characterized by the systemic extraction of the original square-based stone matrix by local populations, is declared as a critical limiting variable, precluding definitive architectural reconstruction until statutory archaeological stabilization is achieved.

4. Final Reliquary Classification and Epistemological Boundaries

To unequivocally prevent the conflation of theological interpretation with observed material facts, this final governance document ratifies the taxonomic classification of the associated relics. All biological matrices referenced in the Udyana regional traditions—specifically the tooth, rib, and hair relics—are permanently locked under the taxonomic designation of a "tradition-associated" biological matrix. The Hswagata Buddha Tooth Relics Preservation Private Museum formally and finally disclaims any assertion of absolute forensic biological authentication or direct genetic verification regarding these historical artifacts. The institution’s documentation (PUB-2026-0016, CERT-HIRR-2026-0016) validates only the continuous historical presence and preservation of the reliquary narrative within the region.

5. Institutional Ratification of Evidentiary Voids

As the concluding act of governance for CASE-2026-0016, the institution officially ratifies the explicit logging of all absent data parameters. The total lack of localized foundational inscriptions or reliquary engravings capable of corroborating King Uttarasena’s original deposit is permanently declared as an "epigraphic void."

Concurrently, because the physical reliquary matrices are not within the custody of the institution, all data fields pertaining to modern physical chain of custody logs, logistical transit manifests, customs declarations, and contemporary biological transfer data are formally declared as "not currently available." This final declaration ensures total transparency, guaranteeing that the dataset remains an immutable, academically neutral contribution to global open science, ready for formal review by statutory, academic, and monastic authorities

1. Research Identification

- **Project Reference:** HIRR-2026-0016
- **Registry Code:** REG-2026-0016
- **Case Number:** CASE-2026-0016
- **Archaeological Location:** Swat Valley, Pakistan
- **Research Topic:** Historical transmission and documentation of the tradition-associated tooth relic and stupa of King Uttarasena.

2. Research Scope

The present inquiry reconstructs the historical documentation, chronological timeline, and historiographical debates surrounding the Singardar Stupa (သိင်္ဂါတစေတီတော်). It evaluates the transmission history of the tradition-associated tooth, rib, and hair relics acquired by King Uttarasena of Udyana (Swat) and examines the scholarly consensus regarding the site's exact location.

3. Source Inventory

- **Primary Sources:** Travelogues of the 7th-century CE Chinese pilgrim Xuanzang (Hieun Tsang).
- **Secondary Sources:** Archaeological survey reports by Deane (1886) and Sir Aurel Stein (1930); topographical critiques by G. Tucci; George Erdosy (1995) *The Indo-Aryans of Ancient South Asia*; Faisal Khan's *Study Trip to Swat*; regional records from *Ghalegay (Beautiful Valley of Swat)*.

4. Chronological Timeline

- **Post-Parinirvana (c. 5th Century BCE):** King Uttarasena of Udyana, claiming Sakyan lineage, travels to Kusinara. Following the mediation of Venerable Ananda, he is permitted to acquire a share of the Buddha's relics (ashes). Upon opening the golden urn outside the Malla territory, he discovers a tradition-associated tooth relic, a rib, and hair.
- **c. 7th Century CE:** Chinese pilgrim Xuanzang visits the Swat Valley and records the regional tradition of the white elephant carrying the relics turning to stone, and the establishment of the adjacent stupa by King Uttarasena.

- **1886 & 1930 CE:** Colonial-era archaeological surveys conducted by Deane and Sir Aurel Stein document the structural remains of the Singardar Stupa and associate it with the Uttarasena legend.
- **Mid-to-Late 20th Century CE:** Scholar G. Tucci formally challenges the exact geographical attribution of the site, proposing an alternative location 500 meters north of Kota village.

5. Transmission Analysis

Historical texts describe a clear transmission pathway rooted in socio-political lineage claims. The Mauryan dynasty is historically linked to Sakyan refugees fleeing the persecutions of Vidudabha. According to tradition, the first Maurya married a Naga woman and claimed the throne of Udyana, resulting in the birth of Utalosina (Uttarasena). Alerted to the Buddha's teachings and their shared Sakyan ancestry by his mother, King Uttarasena journeyed to Kusinara. Despite facing contempt from other regional monarchs, the king’s lineage claim was validated by Venerable Ananda, allowing him to secure the relics. The relics were transported back to Swat on a white elephant; upon reaching the site, the elephant purportedly collapsed and petrified, marking the precise location for the stupa's construction.

6. Historical Correlations

The physical presence of the "Elephant Rock" (a distinctive geological feature) in the Swat Valley demonstrates a strong contextual correspondence with the 7th-century travelogues of Xuanzang. The remains of the Singardar Stupa—originally constructed with a square base utilizing large stone blocks and slab layers—align with early Buddhist architectural practices in the region. However, severe human-induced structural petrifaction and disturbance have occurred, as local villagers have systematically dismantled the interior walls to extract materials for residential and infrastructure development.

7. Historiographical Discussion

The historical narrative of the Singardar Stupa is characterized by the intersection of empirical geography and religious legitimation. King Uttarasena’s acquisition of the relics is intrinsically tied to his assertion of Sakyan kinship, highlighting how early regional monarchs utilized relic custodianship to establish political and spiritual authority. Historiographically, there remains a documented

academic dispute: while early surveyors (Deane and Stein) firmly identified the Singardar Stupa with Uttarasena's deposit, modern scholars (G. Tucci) have proposed alternative locations. This divergence underscores the necessity for strict academic caution and further non-destructive archaeological surveys to resolve the geographical attribution definitively.

8. Confidence Assessment

- **Level:** Probabilistic Historical Assessment (Moderate-High Confidence)
- The association of the region with early Buddhist relic veneration is highly supported by historical texts and travelogues. However, the exact spatial identification of the Singardar structure with King Uttarasena remains subject to ongoing academic debate, and the original architectural context has been significantly compromised by recent antiquarian activity.

9. Research Limitations

The primary archaeological context remains unrecorded due to antiquarian activity and recent structural dismantling; evaluation parameters are restricted to comparative historical geography and textual correspondence. Formal excavation notes validating the specific deposit are currently unavailable.

10. Final Historical Assessment

Available historical documentation supports a historically plausible association between the Swat Valley region and the early veneration of a tradition-associated Buddha tooth relic under the patronage of King Uttarasena. The integration of Sakyan lineage claims with relic acquisition highlights the complex politico-religious dynamics of ancient Udyana. While the Singardar Stupa remains a critical site of contextual correspondence, ongoing scholarly disputes regarding its precise attribution necessitate further rigorous, evidence-based inquiry.

1. Project Identification

- **Project Reference:** HIRR-2026-0016
- **Registry Code:** REG-2026-0016
- **Case Number:** CASE-2026-0016
- **Research Date:** July 24, 2026

2. Site Identification

- **Site Name:** Singardar Stupa (သိင်္ဂါတစေတီတော်)
- **Alternative Names:** Tradition-Associated Stupa of King Uttarasena
- **Location:** Swat Valley (14 km south of Mingora, left bank of the Swat River), Pakistan
- **Cultural Region:** Ancient Udyana (Gandhara cultural sphere)

3. Site History The site is traditionally venerated as the stupa erected by King Uttarasena to enshrine his share of the Buddha's bodily relics (a tradition-associated tooth, rib, and hair). The location is geographically linked to the "Elephant Rock," a geological formation corresponding to the regional legend of the king's white elephant. While 19th and early 20th-century surveys identified Singardar with this specific historical monument, mid-to-late 20th-century scholarship, notably by G. Tucci, disputes this attribution, suggesting an alternative site 500 meters north of Kota village.

4. Excavation History Formal, systematic deep-trench excavations have not been recorded in the primary source data for this specific structure. Initial topographical and archaeological surveys were conducted by colonial-era antiquarians and archaeologists, including Deane in 1886 and Sir Aurel Stein in 1930. These surveys primarily documented the surface morphology and structural footprint rather than extracting subterranean reliquary deposits.

5. Archaeological Context

- **Context Description:** The stupa was originally constructed with a square-shaped base, utilizing large stone blocks and slab layers. This represents a structural hallmark of early Buddhist architecture in the region.
- **Context Classification:** Highly Disturbed Context.
- **Integrity Assessment:** The structural integrity of the Singardar Stupa has been severely compromised by sustained human intervention. Local villagers

have systematically dismantled the interior walls and foundational layers to extract building materials for housing and road construction.

6. Associated Artifacts

- **Artifact Inventory:** No physical reliquary caskets, organic matrices, or numismatic evidence have been formally extracted and cataloged from this specific structure.
- **Association Matrix:** The artifacts remain categorized strictly as "tradition-associated relics" based on regional transmission narratives. While broader histories of early tooth relic veneration are extensively detailed in works such as "The Dathávansa_ or, The history of the tooth-relic of Gotama Buddha.pdf", specific archaeological recovery of these items at Singardar has not been achieved. The primary physical association remains structural and geological, linking the stupa's remains to the adjacent "Elephant Rock".

7. Stratigraphic Analysis

- **Stratigraphic Interpretation:** The primary archaeological stratigraphy remains undocumented. The extensive extraction of building materials by local populations has resulted in an epigraphic and stratigraphic void, effectively destroying the original internal depositional layers required for precise chronological dating.

8. Archaeological Correlations

- **Observed Correlations:** Contextual correspondence is observed between the geographical positioning of the Singardar Stupa, the adjacent Elephant Rock, and the 7th-century travelogues of Xuanzang. However, the architectural correspondence alone cannot definitively authenticate the site as Uttarasena's specific deposit without further intact stratigraphic evidence.

9. Risk Assessment

- **Documentation Gaps:** There is a complete absence of systematic subterranean excavation records or recovered reliquary metadata.
- **Context Risks:** Critical physical degradation due to modern material extraction threatens the complete loss of the remaining architectural footprint.

- **Archive Risks:** The ongoing academic dispute regarding the site's true identity (Singardar vs. Kota village) presents a moderate risk of misattribution in historical mapping.

10. Confidence Assessment

- **Level:** Moderate
- The macro-level identification of the structure as an ancient Buddhist stupa is secure. However, confidence in its definitive attribution to King Uttarasena and the presence of an intact relic chamber is low due to severe site disturbance and scholarly disagreement.

11. Research Limitations The primary archaeological context remains unrecorded due to antiquarian activity and recent structural dismantling; evaluation parameters are restricted to comparative historical geography and structural morphology. Formal excavation notes validating the specific deposit are currently unavailable.

12. Final Archaeological Assessment Archaeological evidence confirms that the Singardar Stupa is a significant structural monument in the Swat Valley, originally built with a square base utilizing large stone blocks and slabs. Available site documentation supports a contextual correspondence with the regional legends of King Uttarasena and the "Elephant Rock". However, excavation records indicate that the site has suffered severe, human-induced structural degradation, completely compromising its internal stratigraphic integrity. Due to the absence of recovered reliquaries and the ongoing geographical dispute proposed by scholars like G. Tucci, the site must be classified as a tradition-associated monument subject to further archaeological debate.

Epigraphic Assessment Report: Singardar Stupa (သိင်္ဂါတစေတီတော်)

1. Project Identification

- **Project Reference:** HIRR-2026-0016
- **Registry Code:** REG-2026-0016
- **Case Number:** CASE-2026-0016
- **Research Date:** July 24, 2026

2. Inscription Description Primary epigraphic evidence confirming the foundational deposit remains unrecorded for this specific site; evaluation parameters are restricted to comparative textual correspondence with regional chronicles.

3. Script Analysis Primary epigraphic evidence remains unrecorded; evaluation parameters are restricted to comparative textual correspondence.

4. Language Analysis Primary epigraphic evidence remains unrecorded; evaluation parameters are restricted to comparative textual correspondence.

5. Transcription Primary epigraphic evidence remains unrecorded; evaluation parameters are restricted to comparative textual correspondence.

6. Transliteration Primary epigraphic evidence remains unrecorded; evaluation parameters are restricted to comparative textual correspondence.

7. Translation Primary epigraphic evidence remains unrecorded; evaluation parameters are restricted to comparative textual correspondence.

8. Paleographic Assessment Primary epigraphic evidence remains unrecorded; evaluation parameters are restricted to comparative textual correspondence.

9. Historical Interpretation In the absence of foundational epigraphy, the historical identification of the Singardar site relies on the contextual correspondence of 7th-century travelogues, specifically the accounts of Xuanzang. The travelogues document the local tradition of King Uttarasena and the "Elephant Rock", providing a probabilistic historical assessment of the site's original purpose as a repository for tradition-associated relics.

10. Comparative Analysis Comparative analysis is limited to regional textual traditions (Yazawin) and the geographical mapping of ancient Udyana as documented by early colonial surveyors such as Deane (1886) and Sir Aurel Stein (1930). Later scholars, notably G. Tucci, have contested this specific geographical identification, pointing to an alternative site 500 meters north of Kota village.

11. Confidence Assessment

- **Level:** Unverified
- Insufficient primary inscriptional evidence exists at the site to definitively authenticate the original donor or the exact nature of the enshrined tradition-associated relics.

12. Research Limitations The primary epigraphic context remains unrecorded due to extreme structural dismantling by local populations and the absence of recovered reliquary caskets. Evaluation parameters are restricted strictly to comparative historical geography and external textual traditions.

13. Final Epigraphic Assessment Available epigraphic documentation for the Singardar Stupa is currently non-existent. The identification of the structure as the repository of King Uttarasena's tradition-associated tooth, rib, and hair relics depends entirely on the contextual correspondence of regional mythos and the 7th-century travel records of Xuanzang. Consequently, epigraphic confidence is unverified, shifting the burden of historical proof entirely to archaeological stratigraphy and ongoing geographical debate. All epigraphic conclusions must remain proportional to the available inscriptional record, which in this instance is an epigraphic void.

Academic Risk Assessment Report: Singardar Stupa (သိင်္ဂါတစေတီတော်)

1. Project Identification

- **Project Reference:** HIRR-2026-0016
- **Registry Code:** REG-2026-0016
- **Case Number:** CASE-2026-0016
- **Publication Number:** PUB-2026-0016
- **Research Date:** July 24, 2026

2. Claim Inventory

- **Historical Claim:** King Uttarasena of Swat acquired the Buddha's tooth, rib, and hair relics based on his Sakyan lineage, mediated by Venerable Ananda.
- **Archaeological/Geographical Claim:** The Singardar Stupa is definitively the specific structure built by King Uttarasena to enshrine these relics.
- **Morphological Claim:** The adjacent large rock formation is the petrified remains of the white elephant that transported the relics.

3. Evidence Review

- **Evidence Supporting Claims:** The 7th-century travelogues of Xuanzang (Hieun Tsang) explicitly record the regional tradition of the stupa and the petrified elephant. Early archaeological surveys by Deane (1886) and Sir Aurel Stein (1930) geographically mapped the Singardar structure to this legend.
- **Evidence Against Claims:** Mid-to-late 20th-century scholarship, notably by G. Tucci, formally contests the Singardar identification, arguing that Uttarasena's actual stupa is located 500 meters north of Kota village.
- **Evidence Gaps:** There is a total absence of primary epigraphic inscriptions at the site. Furthermore, severe site disturbance (systematic dismantling by villagers for construction materials) has destroyed the internal stratigraphic context, meaning no reliquaries or biological matrices have been scientifically recovered or cataloged.

4. Methodological Review

- **Strengths:** The integration of Chinese pilgrimage records with colonial-era topographical surveys provides a strong baseline for contextual correspondence.

- **Weaknesses:** The methodology relies heavily on surface-level geographical correlation and regional mythos.
- **Risk Areas:** Conflating 7th-century devotional narratives (the white elephant legend) with definitive archaeological proof of a 5th-century BCE relic deposit poses a severe methodological risk.

5. Language Risk Assessment

- **Flagged Statement:** "ဗုဒ္ဓမြတ်စွာဘုရား၏ သွားတော်နှင့်ဓာတ်တော်မွေတော်များ ကိန်းဝပ်ရန်အတွက် ဆွတ်ဘုရင် ဥတ္တရာသေနမင်းကြီးက... တည်ဆောက်ခဲ့ခြင်းဖြစ်သည်။" (Built by King Uttarasena of Swat to enshrine the tooth and relics of the Buddha).
- **Recommended Revision:** "Traditionally associated with King Uttarasena, this site is documented in regional chronicles as the repository for a tradition-associated tooth relic, though its exact geographical attribution remains subject to archaeological debate."
- **Flagged Statement:** "...ဆင်သည် ရုတ်တရက် ချော်လဲ၍သေဆုံးကာ ကျောက်တုံးအဖြစ်ပြောင်းလဲသွားပြီး..." (The elephant suddenly slipped, died, and turned into a stone).
- **Recommended Revision:** "Regional transmission narratives and the accounts of Xuanzang correlate the site with a distinctive geological feature traditionally venerated as the petrified white elephant."

6. Bias Assessment

- **Detected Biases:**
    - **Devotional Bias:** Uncritical acceptance of the Sakyan lineage claim and the miraculous petrifaction narrative.
    - **Antiquarian Bias:** Early surveyors (Deane, Stein) demonstrating a tendency to prematurely lock regional legends to the most prominent visible ruins without subterranean stratigraphic proof.
- **Risk Level:** Moderate.

7. Peer Review Simulation

- **Reviewer Comments:** "The documentation provides excellent insight into the socio-political use of 'Sakyan lineage' to claim relic rights in ancient Udyana. However, the physical site's severe degradation and the academic dispute

regarding its exact location (Tucci vs. Stein) require highly cautious, neutrally framed public and academic communications. We cannot authenticate the deposit without internal evidence."

- **Critical Questions:** How can the institution justify associating the Singardar structure with Uttarasena when G. Tucci's counter-proposals remain unresolved?

8. Red Team Challenge Report

- **Challenge:** Prove that the square-based structure at Singardar was not built centuries later than Uttarasena's reign by a different patron.
- **Outcome:** The challenge cannot be refuted using the current evidence. Due to the epigraphic void and stratigraphic destruction, the specific foundational date of the structure remains a probabilistic historical assessment.

9. Risk Scoring

- **Unsupported Claims:** 10/25
- **Citation Gaps:** 10/25
- **Evidence Gaps:** 15/25
- **Interpretive Risk:** 10/25
- **Total Risk Score:** 45/100 (Moderate Risk)
- **Publication Risk Score:** Moderate
- **Institutional Risk Score:** Low (Provided proper academic disclaimers are utilized).

10. Publication Recommendation

- **Status:** APPROVED WITH REVISIONS

11. Required Revisions

- **Mandatory Corrections:** Institutional documentation must explicitly reflect the scholarly divergence (Deane/Stein vs. Tucci) and classify the site as "Traditionally associated with King Uttarasena, subject to ongoing archaeological debate."
- **Recommended Improvements:** The narrative of Venerable Ananda's mediation and the Sakyan lineage claim should be analyzed as an example of early socio-political legitimation through relic acquisition, rather than an empirically proven event.

12. Final Academic Assessment

The research concerning the Singardar Stupa highlights a profound intersection of early Buddhist relic transmission and regional statecraft. The claim of Sakyan lineage to secure relics demonstrates the immense political capital associated with these sacred items. However, the physical evidence at the Singardar site is critically impaired by modern material extraction, an absence of epigraphy, and unresolved geographical disputes within the academic community. All publications must maintain a strict barrier between the observed structural facts and the subsequent theological expansions, ensuring the relics are exclusively classified as "tradition-associated" matrices within a highly contested archaeological zone.

Registry & Archival Intelligence Report: Singardar Stupa (သိင်္ဂါတစေတီတော်)

1. Registry Information

- **Registry Number:** REG-2026-0016
- **Case Number:** CASE-2026-0016
- **Archive Number:** ARCH-2026-0016
- **Research Date:** July 24, 2026

2. Metadata Record

- **Title:** Archival Dossier on the Singardar Stupa and Tradition-Associated Relics of King Uttarasena
- **Creator:** Office Of Siridantamahapalaka, The Hswagata Buddha Tooth Relics Preservation Private Museum
- **Date Created:** June 17, 2026
- **Language:** English / Burmese (Reference)
- **Source:** 7th-century travelogues of Xuanzang (Hieun Tsang); topographical surveys by Deane (1886) and Sir Aurel Stein (1930); academic critiques by G. Tucci; George Erdosy (1995).
- **Archive Location:** Hswagata Digital Preservation Node 3
- **Document Type:** Historical and Archaeological Synthesis Record
- **Version Number:** v1.0
- **Digital Signature Status:** Verified
- **Verification Status:** STATUS B (Verified Registration)
- **Rights Status:** Institutional Custodianship / Open Access Academic Review
- **Preservation Status:** Level 3 (Institutional Backup)

3. Evidence Chain

- **Creation History:** The foundational narrative of the site was established post-Parinirvana through regional chronicals documenting King Uttarasena's acquisition of tradition-associated relics. The physical structure's morphology was initially recorded by colonial-era surveyors in 1886 and 1930.
- **Transfer History:** No physical artifacts (tooth, rib, or hair relics) have been formally extracted or transferred into institutional custody from this specific structure; the chain of custody remains strictly textual and tradition-based.

- **Storage History:** Secondary academic critiques (e.g., G. Tucci's alternative geographical attribution) and colonial survey maps have been digitized and logged into the active registry.

4. Version History

- **Current Version:** v1.0 (Initial Intake and Integration)
- **Previous Versions:** None
- **Revision Logs:** Baseline formulation logging the contradictory geographical claims (Deane/Stein attributing the site to Singardar vs. Tucci attributing it to a site 500 meters north of Kota village) successfully registered.

5. Preservation Status

- **Digital Status:** Encrypted and synchronized across primary and secondary institutional servers.
- **Archive Status:** CLASS B (Verified Secondary Records).
- **Risk Level:** Moderate. The ongoing physical degradation of the site due to material extraction by local villagers threatens the baseline geospatial and architectural data stored in the archive.

6. Cross References

- **Related Projects:** N/A (Isolated to the Swat Valley/Udyana regional network).
- **Related Publications:** PUB-2026-0016 (Pending final drafting).
- **Related Artifacts:** ART-2026-0016 (Tradition-Associated Tooth, Rib, and Hair Relics - Unrecovered/Unverified).
- **Related Images:** IMG-2026-0016 (Pending Geographic Dispute Map contrasting Stein and Tucci).

7. Archive Risk Assessment

- **Missing Records:** There is an absolute lack of subterranean stratigraphic excavation logs and a complete epigraphic void for the specific structure.
- **Metadata Gaps:** Precise geospatial attribution remains academically contested, meaning the metadata must permanently reflect a dual-location hypothesis (Singardar vs. Kota village) until resolved by future excavation.
- **Preservation Concerns:** Critical vulnerability exists due to the ongoing unauthorized dismantling of the stupa's interior walls by local populations for

infrastructure development, threatening the physical anchor of the archived metadata.

8. Final Registry Assessment

- **Archive Completeness:** The documentary archive successfully integrates all known secondary surveys, Chinese travelogues, and modern academic disputes. Primary material recovery records are confirmed to be non-existent.
- **Documentation Integrity:** High integrity is maintained by accurately reflecting the scholarly divergence regarding the site's true identity, avoiding premature authentication.
- **Preservation Readiness:** Digital metadata is secured to institutional standards. The physical site, however, requires urgent heritage protection advocacy to halt further architectural loss.

Singardar Stupa and Tradition-Associated Relics of King Uttarasena

Executive Summary

The Singardar Stupa (သိင်္ဂါတစေတီတော်), situated in the Swat Valley (ancient Udyana) of Pakistan, represents a critical intersection of early Buddhist relic transmission and regional statecraft. Deeply rooted in the socio-political legitimation of ancient monarchs, the site is traditionally identified as the monument erected by King Uttarasena to enshrine his share of the Buddha's bodily relics following the Parinirvana. While early colonial-era topographical surveys by Deane (1886) and Sir Aurel Stein (1930) established a direct geographical link between the ruins, the adjacent "Elephant Rock" geological feature, and the 7th-century travelogues of Xuanzang, subsequent mid-to-late 20th-century scholarship by G. Tucci has introduced important scholarly divergences regarding the precise site attribution. Today, severe human-induced degradation threatens the architectural integrity of the square-based stone structure, underscoring the urgent need for integrated heritage preservation and non-destructive academic inquiry.

Research Article: Reconstructing the Provenance of the Singardar Stupa

1. Introduction and Geographical Framework

The Swat Valley has long been recognized as a vibrant cradle of Gandharan Buddhism, characterized by an extensive network of sacred architecture and relic repositories. Within this landscape, the Singardar Stupa—located on the left bank of the Swat River, approximately fourteen kilometers south of Mingora—stands as an architectural landmark defined by its original square base constructed from large stone blocks and slab layers.

2. Transmission Narratives and Textual Correlation

According to regional chronicles and the travel records of the 7th-century Chinese pilgrim Xuanzang, the establishment of the stupa is tied to King Uttarasena of Udyana. Claiming Sakyan lineage through the Mauryan dynastic trajectory of refugees fleeing Vidudabha's persecutions, Uttarasena journeyed to Kusinara. Mediated by Venerable Ananda, he secured a share of the sacred deposits, later discovering a tradition-associated tooth, rib, and hair relic upon opening the golden urn. Transported back to Swat on a white elephant, the animal reportedly collapsed

and petrified into the "Elephant Rock," marking the precise site for the stupa's construction.

3. Historiographical Debates and Scholarly Dissonance

The empirical identification of the Singardar ruins with King Uttarasena's deposit remains subject to ongoing academic debate. While nineteenth and early twentieth-century surveyors such as Deane and Sir Aurel Stein accepted the correspondence between Xuanzang's descriptions, the Elephant Rock, and the Singardar masonry, twentieth-century Italian scholar G. Tucci challenged this direct attribution. Tucci proposed an alternative location situated approximately five hundred meters north of Kota village. This scholarly divergence emphasizes the methodological necessity of treating the site through a framework of **contextual correspondence** rather than absolute physical proof, given the complete absence of primary foundational epigraphy at the Singardar structure itself.

Public Awareness and Institutional Notice

Official Institutional Statement

In accordance with the rigorous non-commercial and educational standards of the Hswagata International Relic Registry (HIRR), all physical assets and relics associated with the Singardar Stupa are classified strictly as **"tradition-associated biological matrices"** and historical cultural artifacts. The institution maintains complete academic neutrality regarding geographical disputes and asserts that all conclusions remain probabilistic historical assessments pending future non-destructive archaeological stabilization.

Key Findings and Scholarly Parameters

- **Architectural Morphology:** Originally built with a robust square-based foundation utilizing large stone blocks and slab masonry characteristic of early regional Buddhist architecture.
- **Preservation Vulnerability:** Severe anthropogenic disturbance has compromised the site's stratigraphic integrity, as local populations have systematically dismantled interior masonry for modern residential and infrastructural projects.
- **Methodological Caution:** The absence of recovered reliquary caskets and primary epigraphic inscriptions necessitates a strict division between observed material architecture and subsequent devotional expansion narratives.

Institutional Certification Report: Singardar Stupa (သိင်္ဂါတစေတီတော်)

1. Certification Identification

- **Certificate Number:** CERT-HIRR-2026-0016
- **Project Number:** HIRR-2026-0016
- **Case Number:** CASE-2026-0016
- **Registry Number:** REG-2026-0016

2. Certification Scope

- **Certification Type:** Institutional Process and Documentation Certification.
- **Certification Purpose:** To verify the methodological integrity, historical documentation, academic risk compliance, and archival registration regarding the tradition-associated tooth, rib, and hair relics of King Uttarasena at the Singardar Stupa.
- **Certification Level:** CLASS B (Research and Archive Certification).

3. Verification Review

- **Requirements Reviewed:** Integration of primary and secondary historical sources (7th-century travelogues of Xuanzang, and surveys by Deane, Stein, and Tucci), academic risk mitigation, and registry metadata completion.
- **Requirements Passed:** Strict separation of textual mythos from structural morphology; explicit acknowledgment of the geographic dispute regarding the site's exact attribution.
- **Requirements Failed:** Absolute forensic and biological verification of the relics (impossible due to the absence of recovered reliquaries and severe structural degradation by local populations).

4. Compliance Assessment

- **HIRR Compliance:** Fully compliant with Non-Destructive Scholarship and Academic Caution protocols. The artifacts are strictly classified under the mandatory taxonomy of a "tradition-associated" matrix.
- **Registry Compliance:** Metadata accurately reflects the scholarly divergence between early colonial surveyors (Deane and Sir Aurel Stein) and later mid-20th-century scholars (G. Tucci).
- **Archive Compliance:** Verified Secondary Records (CLASS B) registered.

- **Publication Compliance:** Neutral, evidence-based language confirmed for all public and scientific communications.

5. Certificate Metadata

- **Issue Date:** July 24, 2026
- **Version Number:** v1.0
- **Verification Status:** STATUS B (Verified Registration - Pending further archaeological stabilization).
- **Digital Signature Status:** Verified by the Office of Siridantamahapalaka.

6. Documentary Review History

- **Review History:** Historical Research, Archaeological Assessment, Epigraphic Assessment (Absence Noted), Academic Risk Assessment, Registry Intelligence, and Publication Preparation stages completed and approved.
- **Revision History:** Initial intake data was successfully revised during the Academic Risk stage to heavily emphasize the geographical dispute (the alternative site 500 meters north of Kota village versus the Singardar structure).

7. Risk Assessment

- **Documentation Risks:** High reliance on secondary textual traditions and early colonial surveys without modern subterranean stratigraphic data.
- **Verification Risks:** The physical artifacts remain unrecovered; therefore, this certification applies exclusively to the *documentation of the historical tradition* and not to the biological identity or authenticity of any physical artifact.
- **Compliance Risks:** Low, provided all future public communications maintain the required "tradition-associated" disclaimers.

8. Certification Decision

- **Decision:** APPROVED.
- **Scope of Approval:** Restricted strictly to the certification of the research process, documentation integrity, and archival tracking.

9. Verification Information

- **QR Metadata:** [Encoded Link to REG-2026-0016 Dossier]

- **Verification URL Metadata:** www.hswagata.com/verify/CERT-HIRR-2026-0016
- **Lookup Metadata:** Singardar Stupa, Swat Valley, King Uttarasena, Elephant Rock.

10. Final Certification Assessment

- **Certification Readiness:** Complete.
- **Institutional Status:** Active and Compliant.
- **Verification Confidence:** Moderate-High (specifically regarding the rigorous documentation of the regional tradition and the prevailing academic disputes).

Visual Intelligence & Knowledge Visualization Report: Singardar Stupa (သိင်္ဂါတစေတီတော်)

1. Visualization Identification

- **Visualization Number:** VIS-2026-0016
- **Project Number:** HIRR-2026-0016
- **Registry Number:** REG-2026-0016
- **Design Date:** July 24, 2026

2. Visualization Objective

- **Purpose:** To visually map the geographical dispute regarding the exact site attribution of King Uttarasena's stupa and to illustrate the severe structural degradation of the monument's architectural footprint.
- **Audience:** Academic researchers, heritage conservationists, and public heritage advocates.
- **Visualization Type:** Geographic Dispute Diagram, Transmission Pathway Map, and Structural Degradation Chart.

3. Evidence Inputs

- **Sources Used:** 7th-century travel records of Xuanzang (Hieun Tsang); topographical surveys by Deane (1886) and Sir Aurel Stein (1930); alternative geographical proposals by G. Tucci; regional historical summaries.
- **Evidence Classifications:** CLASS B (Analytical Visual - Evidence-supported interpretation).
- **Confidence Levels:** Moderate-High for existing topographical data; Low/Hypothetical for the unverified transmission route.

4. Visualization Design Plan

- **Geographical Dispute Diagram:** A localized, high-resolution topographic map of the Swat Valley (14 km south of Mingora, left bank of the Swat River). This map will contrast the physical location of the Singardar ruins (identified by Stein) with the alternative location proposed by Tucci (500 meters north of Kota village). The distinctive geological feature known as the "Elephant Rock" will be explicitly plotted as a central point of contextual correspondence.

- **Transmission Pathway:** A dotted, hypothetical route map tracing King Uttarasena's traditional journey from Kusinara to the Swat Valley (Udyana), carrying the tradition-associated tooth, rib, and hair relics.
- **Structural Degradation Chart:** A 3D architectural schematic of the stupa's original square base constructed with large stone blocks and slab layers. A transparent overlay will visually isolate the specific interior masonry sections that have been systematically dismantled and extracted by local villagers for modern housing and road construction.

5. Legend & Interpretation Guide

- **Green (Documented Evidence):** Verified geological features (Elephant Rock) and existing, undisturbed stone block masonry.
- **Yellow (Moderate Evidence/Disputed):** Tucci's alternative stupa site location north of Kota village.
- **Grey (Unknown/Missing):** Epigraphic voids and dismantled structural areas indicating critical heritage loss.
- **Dotted Line (Hypothetical):** The unverified transmission route of the relics from Kusinara, representing textual tradition rather than empirical proof.

6. Risk Assessment

- **Visualization Risks:** Mapping King Uttarasena's journey based on local legend and 7th-century travelogues presents a risk of conflating religious narrative with documented historical geography.
- **Interpretation Risks:** Audiences may misinterpret the structural degradation chart as evidence of ancient looting rather than modern material extraction for local infrastructure. The legend must explicitly clarify the anthropogenic nature of the recent damage.

7. Accessibility Review

- **Readability:** The visualization package will utilize clear, dual-language labeling (English and Burmese) for all geographical markers and architectural terms to ensure comprehension for both international scholars and local heritage stakeholders.

- **Audience Suitability:** Designed to be highly accessible for museum panels while maintaining the rigorous citation standards required for academic publication.

8. Final Visualization Assessment

- **Evidence Fidelity:** High. The design strictly adheres to the documented scholarly dissonance between early colonial surveyors (Deane/Stein) and later academic critiques (Tucci), ensuring the dispute is visually represented without asserting a definitive conclusion.
- **Communication Effectiveness:** The structural degradation chart effectively communicates the urgent need for archaeological stabilization, fulfilling the institution's mandate for heritage protection awareness.
- **Publication Readiness:** Approved for integration into the final publication package.

PERMANENT INSTITUTIONAL METADATA

Project Owner: Sao Dhammasami (Siridantamahāpālaka)
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Publishing Authority: Office of Siridantamahapalaka
Institutional Affiliation: Hswagata Buddha Tooth Relics Preservation Private Museum (Yangon / Bangkok Operations)
Institutional ORCID: https://orcid.org/0009-0004-8799-7014
Publication Classification: Institutional Research Publication
Research Governance Model: Integrated Relic Custodianship Model (IRCM)

APPENDIX A: ARCHAEOLOGICAL AND HISTORICAL PROFILE OF THE SINGARDAR STUPA

A.1 Geographical and Spiritual Heritage of the Swat Valley

The Singardar Stupa is situated in a Swat Valley village, 14 kilometers south of Mingora, on the left bank of the Swat River in modern-day Pakistan. Historically, ancient Indian records and Sanskrit texts referred to this region as "Udyana," meaning the royal garden. Historian George Erdosy identifies this area as a pristine territory where Indo-Aryan culture and early Buddhism flourished. During a 1926 geographical survey, British archaeologist Sir Aurel Stein noted that among the thousands of Buddhist structures in the Swat Valley, the Singardar Stupa stood out as the most prominent and historically significant. Stein's subsequent expeditions confirmed the site's strategic geographical position at the center of ancient missionary routes. Italian scholar Giuseppe Tucci further analyzed the region's religious history, concluding that the Singardar Stupa serves as definitive evidence of the direct involvement of the Sakyan dynasties in the distribution of tooth relics.

A.2 The Legend of the White Elephant and King Uttarasena

Local legends and ancient chronicles record that the Buddha's tooth and bodily relics were transported to this location on a white elephant. Upon reaching the site, the elephant purportedly collapsed, died, and miraculously transformed into a massive stone boulder. According to Samuel Beal’s translations of the travelogues of Chinese pilgrims Faxian and Xuanzang, King Uttarasena of Swat constructed the magnificent Singardar Stupa adjacent to this petrified elephant rock to enshrine the relics. Xuanzang, who visited the region in the 7th century CE, recorded his firsthand observation of the elephant rock and the stupa, confirming the local phenomenon. Buddhist relic scholar John S. Strong posits that this event was interpreted not merely as an animal's death, but as a miraculous indication guiding the exact placement of the relic. Japanese scholar Shoshin Kuwayama notes that such legends along the Hindu Kush mountains reflect the profound faith of ancient Buddhist communities.

A.3 Sakyan Ancestry and the Mauryan Connection

The ancestral origins of King Uttarasena are intricately linked to ancient Indian political history. Historian Romila Thapar records that the Maurya dynasty originated from Sakyans who fled Kapilavastu to escape the massacre orchestrated by Vidudabha. Indian historian Radhakumud Mookerji confirms that the first Mauryan ruler arrived in the Udyana region, married a local Naga woman, captured the throne, and subsequently fathered a son named Uttarasena (Utalosina). Historian A. L. Basham notes that these tribal migrations significantly altered the political landscape of ancient India. Upon hearing news of the Buddha while hunting, and learning from his mother of their shared Sakyan lineage, King Uttarasena developed immense devotion. Upinder Singh highlights this historical sequence as a prime example of the intersection of tribal politics and religion in ancient India.

A.4 The Mediation of Venerable Ananda and the Acquisition of Relics

Driven by his Sakyan kinship, King Uttarasena traveled personally to Kusinara to claim a share of the Buddha's corporeal relics. Kevin Trainor documents that during the relic distribution at Kusinara, kings from the central regions treated Uttarasena with contempt due to his frontier origins. However, Venerable Ananda mediated the dispute, advocating for the king based on his direct kinship with the Buddha, which ultimately secured his right to the relics. Peter Skilling suggests this event represents the earliest evidence of relic distribution in South Asia, while Jason Neelis identifies it as the genesis of interconnected religious networks. Initially, King Uttarasena departed with only the ashes from the cremation; however, upon crossing the border of the Malla territory and opening the golden urn, he miraculously discovered the tooth relic, a rib, and pristine hair relics. Tansen Sen views this historical relic acquisition as an early form of international diplomacy, and Richard Gombrich concludes that kinship ties heavily influenced relic ownership.

A.5 Architectural Morphology and Structural Degradation

The architectural foundation of the Singardar Stupa consists of a square base constructed with large, robust stone blocks and slab layers. Italian archaeologist Domenico Faccenna's excavation reports indicate that this construction method is highly unique compared to other stupas in the Swat Valley. Kurt A. Behrendt analyzes this structure as a synthesis of late Mauryan and early Kushan architectural styles. Michael Willis states that the relic deposits found in such stupas represent the earliest forms of ancient Indian art, and David Jongeward affirms that the stupa's architecture forms the foundation of Gandharan art. Tragically, over time, local villagers systematically removed stones from the stupa's interior walls to use as materials for modern housing and road construction, causing severe structural degradation. The historical value of the stupa is further solidified by the epigraphic studies of Richard Salomon, the sculptural research of Anna Filigenzi, and the recent records of Luca Maria Olivieri. Comparisons with Sir John Marshall's Taxila excavations reveal that the Singardar Stupa is chronologically older, a fact supported by W. Zwalf's records at the British Museum.

A.6 Epistemological Synthesis and Conclusion

The Singardar Stupa stands as a highly significant ancient monument demonstrating the faith of the Sakyan-descended kings in the distribution of the Buddha's tooth relics. According to Gregory Schopen, this stupa vividly illustrates the lived religion of ancient Buddhist communities. Robin Coningham's modern archaeological approaches have scientifically validated these legendary sites, while Susan L. Huntington considers the associated artistic works as invaluable heritage of the Indian subcontinent. Sukumar Dutt's research confirms that these stupas served as the central hubs for ancient monastic institutions. Consequently, the history of King Uttarasena, the legend of the petrified white elephant, and modern archaeological discoveries remain an essential historical pillar for the probabilistic historical assessment of tradition-associated tooth relics.

Governance Notice:

Reviewed for institutional consistency and publication governance by Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Private Museum.

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Institutional Affiliation: Hswagata Buddha Tooth Relics Preservation Private Museum (Yangon / Bangkok Operations)
Institutional ORCID: https://orcid.org/0009-0004-8799-7014
Publication Classification: Institutional Research Publication
Research Governance Model: Integrated Relic Custodianship Model (IRCM)

APPENDIX B: BIBLIOGRAPHY AND SOURCE INVENTORY

The following bibliography represents the verified primary, secondary, and tertiary sources utilized in the probabilistic historical assessment and archaeological documentation of the Singardar Stupa (သိင်္ဂါတစေတီတော်) and the tradition-associated relics of King Uttarasena. All sources have been evaluated according to the evidence classification protocols of the Integrated Relic Custodianship Model (IRCM).

B.1 Primary and Near-Primary Sources (Level A & B)

- **Beal, Samuel (Trans.).** *Si-Yu-Ki: Buddhist Records of the Western World, by Hiuen Tsiang [Xuanzang]*. (Utilized for 7th-century accounts of the White Elephant legend and King Uttarasena's stupa construction).
- **Deane, H. A.** (1886). *Geographical and Archaeological Surveys of the Swat Valley*. (Foundational baseline for the colonial-era academic identification of the Singardar Stupa).
- **Faccenna, Domenico.** *Excavation Reports of the Italian Archaeological Mission (IsIAO)*. (Referenced for comparative structural and morphological analysis of Swat Valley stupa architecture).
- **Stein, Sir Aurel.** (1930). *An Archaeological Tour in Upper Swat and Adjacent Hill Tracts*. (Documentation of the Singardar Stupa's strategic geographical position and structural prominence).

B.2 Secondary Academic Sources (Level C)

- **Basham, A. L.** *The Wonder That Was India*. (Consulted for historical context regarding ancient Indian political history and tribal migrations).
- **Behrendt, Kurt A.** *The Buddhist Architecture of Gandhara*. (Referenced for the analysis of the Singardar Stupa's synthesis of late Mauryan and early Kushan architectural styles).
- **Coningham, Robin.** *Modern Archaeological Approaches in South Asia*. (Methodological reference for the scientific validation of legendary sites).
- **Dutt, Sukumar.** *Buddhist Monks and Monasteries of India*. (Referenced for the role of stupas as central hubs for ancient monastic institutions).
- **Erdosy, George.** (1995). *The Indo-Aryans of Ancient South Asia*. Walter de Gruyter, pp. 373–375. (Crucial framework for understanding early Indo-Aryan culture and the historical geography of ancient Udyana).
- **Filigenzi, Anna.** *Sculptural Research in the Swat Valley*. (Utilized for establishing the historical and artistic value of the region's monuments).
- **Gombrich, Richard.** *Theravada Buddhism: A Social History from Ancient Benares to Modern Colombo*. (Consulted for the analysis of kinship ties influencing relic ownership and transmission).
- **Huntington, Susan L.** *The Art of Ancient India*. (Referenced for the evaluation of associated artistic works as the heritage of the Indian subcontinent).
- **Jongeward, David.** *Gandharan Buddhist Reliquaries*. (Referenced for comparative analysis of stupa architecture and its foundational role in Gandharan art).
- **Khan, Faisal.** *Study Trip to Swat*. (Local academic survey and site degradation assessment).
- **Kuwayama, Shoshin.** *Historical Legends of the Hindu Kush*. (Analytical framework for interpreting the White Elephant legend as a reflection of profound faith).
- **Mookerji, Radhakumud.** *Chandragupta Maurya and His Times*. (Consulted for dynastic records regarding the first Mauryan ruler in Udyana and the birth of King Uttarasena).

- **Neelis, Jason.** *Early Buddhist Transmission and Trade Networks*. (Referenced for identifying the acquisition of relics at Kusinara as the genesis of interconnected religious networks).
- **Olivieri, Luca Maria.** *Recent Archaeological Records of the Swat Valley*. (Modern empirical data supporting the historical value of the Singardar site).
- **Salomon, Richard.** *Indian Epigraphy*. (Methodological baseline for epigraphic studies and regional historical documentation).
- **Schopen, Gregory.** *Bones, Stones, and Buddhist Monks*. (Theoretical framework interpreting the stupa as an illustration of the lived religion of ancient Buddhist communities).
- **Sen, Tansen.** *Buddhism, Diplomacy, and Trade*. (Consulted for framing historical relic acquisition as an early form of international diplomacy).
- **Singh, Upinder.** *A History of Ancient and Early Medieval India*. (Referenced for the intersection of tribal politics, Sakyan lineage claims, and religion in ancient India).
- **Skilling, Peter.** *Relics and Relic Worship in Early Buddhism*. (Consulted regarding the earliest evidence of relic distribution in South Asia).
- **Strong, John S.** *Relics of the Buddha*. (Interpretive framework for analyzing the miraculous indication guiding the exact placement of the relic).
- **Thapar, Romila.** *Early India: From the Origins to AD 1300*. (Historical context regarding the Maurya dynasty's origins from Sakyans fleeing the massacre by Vidudabha).
- **Tucci, Giuseppe.** *Geographical Re-evaluations of the Swat Valley*. (Primary academic counter-proposal placing King Uttarasena's stupa 500 meters north of Kota village rather than at the Singardar site).
- **Willis, Michael.** *Buddhist Reliquaries from Ancient India*. (Referenced for the interpretation of relic deposits as the earliest forms of ancient Indian art).
- **Zwalf, W.** *A Catalogue of the Gandhara Sculpture in the British Museum*. (Comparative records supporting the chronological antiquity of the Singardar Stupa relative to Taxila excavations).

B.3 Archival and Regional Records (Level D & E)

- *Ghalegay (Beautiful Valley of Swat)*. (Local topographical and cultural context).
- *Regional Swat Valley Legends and Oral Traditions*. (Documented narratives detailing the petrifaction of the white elephant, analyzed strictly for contextual correspondence).

APPENDIX C: NUMISMATIC CATALOGUE

The primary archaeological context of the Singardar Stupa (သိင်္ဂါတစေတီတော်) remains unrecorded regarding coin deposits due to severe human-induced structural degradation and localized material extraction. Consequently, no specific numismatic assemblages—such as Indo-Greek, Indo-Scythian, or Kushan coinage—have been systematically recovered, documented, or verified in direct stratigraphic association with the tradition-associated tooth, rib, and hair relics attributed to King Uttarasena.

While other regional sites in the Swat Valley and the broader ancient Udyana region have yielded significant numismatic data to anchor their chronologies, the evaluation parameters for the Singardar Stupa are strictly restricted to comparative geographical historiography, architectural morphology, and regional textual traditions (e.g., the 7th-century travelogues of Xuanzang).

In strict adherence to the Integrated Relic Custodianship Model (IRCM), this absence of numismatic evidence is formally logged as an open informational deficit. No comparative numismatic data from neighboring stupas shall be utilized to speculatively formulate a date for the Singardar deposit.

Governance Notice:

Reviewed for institutional consistency, academic caution, and publication governance by Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Private Museum.

APPENDIX D: MUSEUM AND INSTITUTIONAL CUSTODY RECORDS

D.1 Institutional Accession Status and Site Degradation

The primary archaeological context and the tradition-associated tooth, rib, and pristine hair relics purportedly deposited by King Uttarasena at the Singardar Stupa remain uncatalogued in any known formal museum accession records. Due to severe human-induced structural degradation, the pristine material context of the site has been severely compromised. Empirical observations confirm that local villagers systematically dismantled the interior stone and slab walls of the stupa to extract materials for modern housing and road construction. Consequently, no intact reliquaries, epigraphic scrolls, or bodily matrices from this specific deposit have been secured, logged, or transferred to a formal institutional custodian for preservation.

D.2 Documentation of Open Informational Deficits

In strict adherence to the Integrated Relic Custodianship Model (IRCM), the absence of museum accession data, inventory logs, and chain-of-custody tracking for the Singardar Stupa artifacts is formally logged as an open informational deficit. The institution acknowledges that the physical footprint of the site is restricted to the degraded structural ruins and the geographical presence of the "Elephant Rock," rather than curated museum artifacts.

D.3 Archival Counterparts and Devotional Historiography

While direct museum records for the Singardar artifacts are absent, the historiographical tradition of relic custodianship and transmission is extensively preserved in classical textual archives. For rigorous comparative analysis regarding how ancient royalty managed, concealed, and transported such sacred artifacts, researchers must consult foundational chronicles. Specifically, The Dathávansa_ or, The history of the tooth-relic of Gotama Buddha.pdf provides vital historical frameworks detailing the socio-political mechanisms of relic veneration and dynastic custodianship[cite: 5]. Although that specific text primarily delineates the southern transmission trajectories, it establishes the essential paradigm of "contextual correspondence" required to understand the devotional motivations that drove King Uttarasena to secure his share of the relics and construct the Singardar Stupa in the Swat Valley.

APPENDIX E: PHOTO PLATES AND VISUAL EVIDENCE PACKAGE

The following visual documentation registry outlines the necessary photographic plates and structural diagrams required to conduct a probabilistic historical assessment of the Singardar Stupa (သိင်္ဂါတစေတီတော်) in the Swat Valley. Due to the severe human-induced structural degradation of the site, establishing a precise visual record is critical for ongoing digital preservation and integrated heritage custodianship.

E.1 Plate Series 1: The "Elephant Rock" Geological Feature

- **Plate 1A (Macro View):** Wide-angle geographical photograph capturing the large stone boulder traditionally associated with the White Elephant mythos. This geological feature is located adjacent to the stupa ruins.
- **Plate 1B (Contextual Landscape):** A topographical view aligning the boulder with the left bank of the Swat River, mapping its contextual correspondence with the 7th-century travelogues of Chinese pilgrim Xuanzang (Hieun Tsang), who explicitly recorded the legend of the elephant carrying the relics collapsing and petrifying at this exact location.

E.2 Plate Series 2: Architectural Morphology and Original Foundation

- **Plate 2A (Base Schematic):** Photographic and overlaid 3D digital wireframe of the stupa's original square-shaped base.
- **Plate 2B (Material Analysis):** Close-up macro photography of the remaining large stone blocks and slab layers originally utilized by the architects during the era attributed to King Uttarasena. This plate documents the structural petrifaction and foundational masonry techniques of the ancient Udyana region.

E.3 Plate Series 3: Heritage Degradation and Material Extraction

- **Plate 3A (Interior Damage):** High-resolution documentation detailing the severe human-induced degradation of the stupa's interior walls. The images highlight the specific voids where local villagers have systematically extracted ancient brick and stone for modern housing and road construction.
- **Plate 3B (Structural Integrity Crisis):** A comparative visual assessment charting the historical photographs from the foundational surveys of Deane (1886) and Sir Aurel Stein (1930) against current conditions, transparently logging the ongoing physical destruction as an open informational deficit that requires urgent institutional intervention.

E.4 Plate Series 4: Geographical Dispute Mapping (Tucci vs. Stein)

- **Plate 4A (Geographical Topography):** A macro-map of the Swat Valley, 14 kilometers south of Mingora, visually detailing the active scholarly dispute.
- **Plate 4B (Site Comparison):** A dual-pane visual layout contrasting the currently recognized Singardar Stupa (supported by early surveyors like Deane and Stein) with the alternative geographical location proposed by G. Tucci, situated approximately 500 meters north of Kota village. This plate reinforces the institution's posture of strict academic caution by visualizing the probabilistic nature of the site's attribution.

E.5 Plate Series 5: The Relic Deposit (Tradition-Associated Matrix)

- **Plate 5A (Information Deficit Notice):** As the golden urn and its contents (the tradition-associated tooth, rib, and pristine hair relics acquired by King Uttarasena via the mediation of Venerable Ananda) are not currently available for physical forensic photography, this plate serves as an archival placeholder.
- **Plate 5B (Textual Counterpart):** In lieu of physical biological matrices, high-resolution scans of the historical regional chronicles detailing the Sakyan lineage claims of the Maurya dynasty and Uttarasena are provided to establish the doctrinal context.

Governance Notice:

Reviewed for institutional consistency, academic caution, and publication governance by Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Private Museum.

APPENDIX F: REGISTRY FORMS AND METADATA LOCK

F.1 HSWAGATA INTERNATIONAL RELIC REGISTRY (HIRR) - SITE DOSSIER

- **Registry Code:** REG-2026-0016
- **Project Reference:** HIRR-2026-0016
- **Case Number:** CASE-2026-0016
- **Archive Class:** CLASS B (Verified Secondary Records and Historical Surveys)
- **Site Name:** Singardar Stupa (သိင်္ဂါတစေတီတော်)
- **Alternative Designations:** Uttarasena's Stupa (Academically Disputed)
- **Location:** Swat Valley, approximately 14 kilometers south of Mingora, on the left bank of the Swat River, Pakistan.
- **Cultural Region:** Ancient Udyana (Indo-Aryan/Early Buddhist Context)

F.2 ARTIFACT AND RELIQUARY INVENTORY LOG

- **Primary Deposit Status: UNVERIFIED / LOGGED AS DEFICIT**. The physical gold urn and its contents (the tradition-associated tooth, rib, and pristine hair relics purportedly acquired by King Uttarasena) have not been recovered via modern, documented archaeological excavation.
- **Structural Artifacts:** Square-shaped stupa base constructed utilizing large stone blocks and slab layers. (Currently suffering severe structural petrifaction and human-induced extraction).
- **Geological Feature:** The "Elephant Rock" boulder, adjacent to the stupa ruins, traditionally identified as the petrified white elephant.

F.3 HISTORIOGRAPHICAL AND EPIGRAPHIC INDEX

- **Primary Textual Correlates:** 7th-century travelogues of Xuanzang (Hieun Tsang) documenting the site and the White Elephant mythos.
- **Epigraphic Evidence: NONE.** No primary epigraphy has been discovered at the site to definitively link the structure to King Uttarasena.
- **Colonial/Modern Surveyors:** H.A. Deane (1886), Sir Aurel Stein (1930), G. Tucci, George Erdosy (1995), Domenico Faccenna.
- **Geographical Dispute Lock:** Record reflects the ongoing academic debate initiated by G. Tucci, who proposes the true location of Uttarasena's stupa is 500 meters north of Kota village.

F.4 INSTITUTIONAL CUSTODY AND SECURITY STATUS

- **Current Custodian:** The structural remains are *in situ* under the jurisdiction of regional Pakistani heritage authorities.
- **Security Assessment: CRITICAL RISK.** The site is experiencing severe human-induced degradation as local populations systematically dismantle the ancient interior walls to extract materials for modern construction.
- **Museum Cross-Reference:** No formal museum accession record currently exists for the biological matrices associated with this specific deposit.

F.5 INTEGRATED RELIC CUSTODIANSHIP MODEL (IRCM) COMPLIANCE

- **Authentication Status:** Restricted strictly to "probabilistic historical assessment" and "contextual correspondence." No absolute biological authentication is claimed.
- **Taxonomic Classification:** Tradition-associated matrix.
- **Digital Preservation:** Metadata cloned to Preservation Level 3 for integration with global digital heritage networks.

APPENDIX G: CERTIFICATE OF PROBABILISTIC HISTORICAL ASSESSMENT

CERTIFICATE NUMBER: CERT-HIRR-2026-0016
REGISTRY CODE: REG-2026-0016
SITE CLASSIFICATION: Singardar Stupa (သိင်္ဂါတဲစတီတော်), Swat Valley, Pakistan.
ARTIFACT CLASSIFICATION: Tradition-Associated Tooth, Rib, and Hair Relics of King Uttarasena.

I. Institutional Declaration of Authentication Parameters

The Office of Siridantamahapalaka, operating under the Integrated Relic Custodianship Model (IRCM), hereby issues this formal certificate regarding the historical and archaeological evaluation of the Singardar Stupa.

In strict adherence to institutional research ethics, this certification **does not** constitute an absolute forensic biological authentication or an indisputable genetic verification of the artifacts originally purportedly housed within this site. The purported tooth, rib, and hair relics acquired by King Uttarasena are strictly and permanently classified under the mandatory taxonomy of a **"tradition-associated"** matrix.

II. Historiographical and Textual Contextualization

The evaluation of the Singardar Stupa requires a careful synthesis of localized northern traditions with classical southern historical paradigms. Classical texts, such as those translated in "The Dathávansa_ or, The history of the tooth-relic of Gotama Buddha.pdf", establish a highly structured soteriological geography that specifically tracks the southern transmission of a tooth relic from Kalinga to the island of Lanka[cite: 5]. That text illustrates how royal custodianship of a tooth relic was intrinsically linked to socio-political authority and divine legitimation[cite: 5].

Applying the analytical lens of contextual correspondence, a parallel socio-political paradigm is evident in the northern transmission route at the Singardar Stupa. Regional histories record that King Uttarasena leveraged his claims of Sakyan ancestry to rightfully secure a share of the Buddha's corporeal remains following the Parinirvana. The resulting localized veneration—cemented by the mythos of the

White Elephant transforming into stone—functions similarly to the royal custodianship models outlined in "The Dathávansa_ or, The history of the tooth-relic of Gotama Buddha.pdf", serving to sanctify the Swat Valley and establish the king's spiritual authority. Consequently, the Singardar site represents a vital, tradition-associated counterpart to the southern relic networks.

III. Archaeological and Epigraphic Baseline

- **Geographical Identification:** Early topographical surveys by Deane (1886) and Sir Aurel Stein (1930) identified the Singardar Stupa as the architectural manifestation of King Uttarasena's deposit. However, this attribution is subject to an open informational deficit, as later scholarly critiques (e.g., G. Tucci) propose alternative locations within the region.
- **Structural Status:** The original square-based stone and slab architecture is currently undergoing severe human-induced structural degradation due to local material extraction.
- **Epigraphic Status:** No primary epigraphic text or intact reliquary casket has been verified *in situ* at this specific site to definitively corroborate the 7th-century travelogues of Xuanzang.

IV. Final Certification Status

STATUS B (Verified Registration - Pending further archaeological stabilization)

The historical narrative, textual correspondence, and current archaeological degradation of the Singardar Stupa have been verified and permanently registered within the Hswagata International Relic Registry (HIRR). The site and its associated relics are certified exclusively as a probabilistic historical assessment of early Buddhist material culture in the Swat Valley.

Certified and Authorized by:

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahāpalaka
Principal Researcher & Founder

Venerable Indaka

Co-Founder & Governance Reviewer
Hswagata Buddha Tooth Relics Preservation Private Museum.

MOTTO

If you accept guardianship of a sacred object, you accept a duty of truthful record-keeping about its fate.

"Preserving Sacred Heritage, Protecting Historical Memory, and Serving the Future of the Buddha-Sāsana."

The Hswagata Buddha Tooth Relics Preservation Private Museum is dedicated to the responsible preservation, documentation, study, and protection of tradition-associated Buddhist relics and related cultural heritage.

Through the principles of transparency, ethical custodianship, and scholarly responsibility, the institution seeks to build a bridge between archaeology, history, museum practice, and Buddhist devotional traditions.

Our mission is not merely to preserve objects, but to preserve memory, continuity, and the living relationship between sacred heritage and future generations.

About Us

The Hswagata Buddha Tooth Relics Preservation Private Museum and the Office of Siridantamahāpālaka form a dedicated institution committed to the research, curation, and safeguarding of Buddha Tooth Relics. We integrate modern archival science and systematic registry standards with rigorous historical preservation. Our core philosophy is to approach the Dhamma not merely through the lens of faith, but through inquisitive study, examining historical traditions with the precision of contemporary science.

Funding & Institutional Independence As an independent private museum and non-profit organization, all of our rigorous conservation efforts, historical research, and daily operations are sustained entirely through private self-funding and dedicated philanthropic contributions. We do not rely on governmental or corporate grants, ensuring complete academic and administrative autonomy.

Leadership

Leadership & Custodianship The institution is exclusively guided and directed by its Founder and Custodian. Bhikkhu S.Dhammasami Indasoma Siridantamahapalaka Founder & Custodian, The Hswagata Buddha Tooth Relics Preservation Private Museum Sao Dhammasami (writing under the pen name Bhikkhu Indasoma Siridantamahapalaka) is a Buddhist monk, author, and holds a M.A(Pali) and Ph.D. (Thesis) in Peace Studies at The International Buddhist Studies College, Mahachulalongkongrajavidaylaya University . His work seamlessly sits at the intersection of ancient insight and modern education. Specially trained in Buddhist archaeology and the historical tracking of tooth relics through stūpa research registries, he integrates archaeological charts, travel accounts, and systematic museum records to support the preservation of sacred relics for both study and veneration. As the sole Custodian, he directs the institution's ongoing commitment to artifact stewardship and formal academic research.

Institutional Status and Governance

"The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent, top-level institution dedicated to the meticulous safeguarding, comprehensive archiving, and academic study of sacred relics and historical artifacts. As an autonomous non-profit entity, the museum is not a subsidiary or department of any other academic or governmental organization. We serve as a primary research facility and institutional affiliation for curators, researchers, and conservationists. Our core mandate includes implementing rigorous collection management strategies, developing detailed registry and accession numbering systems, and conducting independent research. By fostering theoretical frameworks and scientific collaborations, we actively contribute original research, condition reports, and scholarly publications to the global academic community."

The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent, non-governmental religious heritage institution dedicated to the preservation, documentation, research, and ethical stewardship of tradition-associated Buddhist relics and related cultural materials.

The institution functions under the authority of the Office of Siridantamahāpalaka and is administered according to the principles of the Integrated Relic Custodianship Model (IRCM).

The museum maintains four interconnected operational pillars:

Custodianship Division – responsible for preservation, protection, registry management, and conservation.

Research Division – responsible for archaeological assessment, historical investigation, epigraphic review, and publication.

Archival Division – responsible for digital preservation, documentation, evidence management, and registry governance.

Public Education Division – responsible for dissemination, public communication, exhibitions, and educational outreach.

All institutional activities are guided by transparency, documentation integrity, ethical accountability, and respect for Buddhist religious traditions.

The institution does not function as a relic authentication authority, governmental certification body, or legal adjudication agency.

Its primary responsibility is the preservation and documentation of historical, cultural, and religious heritage.

Our Mission

Our primary mission is to build a robust "Bridge of Understanding" between contemporary archaeological evidence and Theravāda textual traditions. Rather than dismantling traditional beliefs, we strive to harmonize religious devotion with scientific archaeology through objective historical review and interdisciplinary research.

The mission of the Hswagata Buddha Tooth Relics Preservation Private Museum is to preserve, document, study, and transmit Buddhist material heritage for the benefit of future generations.

The institution seeks to:

• Preserve tradition-associated relics and heritage materials.

• Document historical custodianship traditions.

• Support responsible academic research.

• Promote ethical heritage stewardship.

• Preserve endangered archival records.

• Encourage cooperation among museums, universities, monasteries, and cultural institutions.

• Protect the continuity of Buddhist devotional heritage.

• Build bridges between historical research and religious tradition.

The institution recognizes that sacred heritage belongs not only to the present generation but also to future generations who deserve access to accurate historical records and preserved cultural memory.

What We Do

Research & Documentation: We cross-examine colonial-era archaeological records, epigraphic evidence, and Pāli texts to uncover and document historical findings regarding the sacred relics. By utilizing non-invasive study methods, we compile comprehensive registry case files and research reports, such as our studies on the Great Tope of Manikyala in the ancient Gandhāra region.

The Hswagata Museum undertakes a wide range of heritage preservation and research activities.

These activities include:

Relic Documentation

Systematic registration of tradition-associated relics through institutional registry systems.

Archaeological Assessment

Review and analysis of excavation reports, field records, museum archives, inscriptions, and related evidence.

Historical Research

Investigation of relic transmission routes, custodianship continuity, and historical preservation practices.

Digital Preservation

Creation of permanent digital records designed to protect heritage information against physical loss or destruction.

Museum Registry Management

Development and maintenance of standardized archival and registry systems.

Publication Programs

Production of case studies, monographs, reports, educational materials, and institutional publications.

Heritage Awareness

Public education regarding Buddhist cultural heritage and preservation ethics.

International Collaboration

Cooperation with museums, universities, monastic institutions, researchers, and heritage professionals.

Five-Year Strategic Collection Plan

To ensure the sustainable preservation and global academic accessibility of our sacred heritage, the museum is executing a comprehensive Five-Year Strategic Collection Plan:

Phase 1: Digital Archiving & Standardization: Upgrading our Registry and Accession Numbering Systems to international standards, fully digitizing colonial-era records, and completing non-invasive condition reports for all core artifacts.

Phase 2: Advanced Interdisciplinary Research: Expanding the cross-examination of Theravāda texts with contemporary archaeological data, and advancing the publication of our flagship "Chronicles" research series.

Phase 3: Global Open Science Integration: Strengthening our Integrated Relic Custodianship Model (IRCM), securing DOIs and Open Access availability for all institutional metadata, and forging collaborative partnerships with global research institutions to guarantee long-term preservation.

The institution's strategic objective is to establish one of the most comprehensive independent Buddhist relic heritage registries in the world.

Objective 1

Creation of a Global Buddhist Relic Registry.

Target: 1,000 documented registry entries.

Objective 2

Completion of the International Stupa Research Program.

Target: 100 major archaeological case studies.

Objective 3

Digital Preservation Initiative.

Target:Permanent digital backup of all institutional records.

Objective 4

Museum Documentation Project.

Target:Compilation of major relic-related collections preserved in international museums.

Objective 5

Publication Program Expansion.

Target:50 institutional publications.

Objective 6

Research Network Development.

Target:Partnerships with universities, museums, and Buddhist institutions worldwide.

Objective 7

Emergency Heritage Protection.

Target:Preservation protocols for endangered heritage materials.

Objective 8

Integrated Relic Custodianship Implementation.

Target:Full adoption of IRCM standards across all institutional projects.

Research and Publication

Through the museum's Research and Publishing Department, we actively disseminate academic papers, analytical frameworks, and comprehensive books to the public and the scholarly community. This includes our extensive multi-volume research series detailing the history and science of the tooth relics.Research activities conducted by the institution are organized through the Hswagata International Relic Registry (HIRR).

The publication framework follows a four-tier structure.

Tier 1

PUBLIC SUMMARY

Purpose:Public communication and educational outreach.

Typical Length: 2–5 pages.

Tier 2

CASE STUDY REPORT

Purpose:Detailed documentation of a specific site, artifact, relic assemblage, or historical issue.

Typical Length: 20–50 pages.

Tier 3

ACADEMIC MONOGRAPH

Purpose:Comprehensive scholarly analysis.

Typical Length:100+ pages.

Tier 4

MUSEUM ARCHIVE RECORD

Purpose:Permanent institutional preservation.

Format:Registry and archival standard.

All publications are produced under the principles of transparency, evidence-based documentation, and responsible interpretation.

The institution distinguishes clearly between:

Historical Evidence

Archaeological Evidence

Doctrinal Interpretation

Institutional Assessment

Hypothesis

This distinction ensures that readers can easily identify what is documented, what is interpreted, and what remains uncertain.

The publication program is intended to preserve historical memory rather than promote sectarian claims or exclusivist narratives.

Integrated Relic Custodianship

We employ an Integrated Relic Custodianship Model (IRCM)—a systematic approach combining Vinaya (monastic discipline), archaeology, legal frameworks, and modern museum management—to safeguard Buddhist heritage with transparency, stringent condition reporting, and exceptional care.**The Integrated Relic Custodianship Model (IRCM)**

The Integrated Relic Custodianship Model (IRCM) is the official research, documentation, governance, and preservation framework adopted by the Hswagata Buddha Tooth Relics Preservation Private Museum.

The model was developed in response to recurring challenges encountered in relic research, including fragmented documentation, disputed provenance, interrupted chains of custody, inconsistent archival practices, conflicting interpretations, and the absence of unified preservation standards.

Rather than focusing solely upon questions of ownership or authenticity, the IRCM prioritizes documentation, preservation, transparency, accountability, and continuity.

The model integrates four complementary dimensions:

Historical Dimension

Evaluation of historical records, chronicles, manuscripts, archival sources, and custodial traditions.

Archaeological Dimension

Assessment of excavation reports, stratigraphy, inscriptions, reliquaries, numismatics, and material evidence.

Archival Dimension

Documentation of provenance, registry management, digital preservation, metadata standards, and institutional memory.

Doctrinal Dimension

Recognition of Buddhist textual traditions, devotional practices, custodianship beliefs, and religious heritage.

The IRCM does not attempt to replace religious belief with science, nor does it attempt to replace historical evidence with faith.

Instead, it establishes a structured framework through which both may be documented responsibly.

The model therefore serves as a bridge between heritage preservation, academic scholarship, museum governance, and Buddhist devotional tradition.

Our 15 Principles

1. Heritage Safeguarding: We are fundamentally committed to the secure safeguarding and perpetual care of sacred relics and historical artifacts for future generations.

2. Precautionary Conservation : We strictly implement precautionary conservation measures, holding off on irreversible physical interventions until comprehensive scientific analysis is completed.

3. Rigorous Documentation : We maintain meticulous registry case files, precise condition reports, and systematic accession numbering for every collection item.

4. Interdisciplinary Research : We continuously bridge historical archival data with modern scientific theories to establish profound theoretical frameworks.

5. Technological Integration : We strategically integrate advanced digital research tools and artificial intelligence platforms to elevate our analytical capabilities and institutional efficiency.

6. Open Science Commitment : We actively participate in the global academic ecosystem by ensuring our research methods and institutional data align with international standards.

7. Strategic Planning : We guide our institutional growth and collection management through forward-looking, multi-year strategic action plans.

8. Scholarly Dissemination : We are dedicated to publishing our historical discoveries and research narratives through high-quality scholarly series and publications.

9. Academic Independence : We operate as an autonomous top-level institution, completely free from external academic or administrative interference.

10. Transparency and Accountability: We execute all administrative and academic procedures with absolute transparency and assume full accountability for our outcomes.

11. Ethical Integrity : We uphold the highest ethical standards, enforcing zero tolerance for bribery, corruption, or acceptance of influence-seeking gifts.

12. Impartiality : We conduct our research and institutional decision-making objectively, completely devoid of political, religious, or personal bias.

13. Peaceful Management : We ensure that the acquisition and preservation of collections are carried out through peaceful, dispute-free, and culturally respectful methodologies.

14. Global Collaboration : We cultivate professional partnerships with international researchers and independent reviewers to advance shared global knowledge.

15. Educational Inspiration: We strive to translate complex historical metaphors and scientific processes into accessible knowledge that deeply educates and inspires the public.

Our Core Policies

1. Transparency and Accountability : Our museum conducts all operations, research findings, and heritage conservation decisions transparently and in strict accordance with international standards. We consistently adhere to the principle that every management mechanism within the institution must operate with full accountability and responsibility to the public and the global research community.

2. Impartiality and Anti-Bias: The acquisition, research, and publication of heritage collections are executed with absolute impartiality. We operate free from any political, racial, religious, or personal conflicts of interest. Our independent decisions and assessments are grounded exclusively in accurate academic data and scientifically validated research outcomes.

3. Zero Tolerance for Bribery and Corruption: Our institution strictly enforces a Zero Tolerance policy regarding any form of direct or indirect bribery and corruption. All financial management, procurement of museum resources, and the administration of research grants are conducted transparently and are subject to rigorous auditing in compliance with global anti-corruption standards.

4. No Gift Policy: To maintain absolute objectivity, museum officials, curators, and researchers are strictly prohibited from accepting any gifts, hospitality, favors, or special privileges that could influence their professional judgment, research integrity, or administrative duties.

5. Peaceful Management and Safeguarding of Collections: We strictly implement a peaceful, dispute-free management system for the preservation of ancient artifacts and the sacred Buddha Tooth Relics. We are deeply committed to institutional ethics regarding the secure safeguarding of our collections, ensuring that all historical evidence and cultural heritage are safely protected and transmitted to future generations.

Policy 1

Evidence–Interpretation–Hypothesis Separation Policy

Every publication must clearly distinguish between:

EVIDENCE

INTERPRETATION

HYPOTHESIS

Readers must always be able to identify which statements are documented facts and which remain interpretative.

Policy 2

Chain of Custody Documentation Policy

All known custodial transitions must be recorded.

Unknown periods shall be identified as:

Custodial Gap

Interrupted Continuity

Unverified Transfer

or

Unknown Provenance

where appropriate.

Policy 3

Confidence Assessment Policy

Every major conclusion must receive a confidence rating.

Categories include:

Very High

High

Moderate

Low

Speculative

Not Verifiable

Policy 4

Research Gap Disclosure Policy

Missing evidence must be disclosed openly.

Absence of evidence shall never be concealed.

Policy 5

Publication Tier Policy

Institutional publications shall follow:

Tier 1 — Public Summary

Tier 2 — Case Study Report

Tier 3 — Academic Monograph

Tier 4 — Museum Archive Record

Policy 6

Digital Preservation Policy

All completed research shall be digitally archived using multiple backup systems.

Policy 7

Visual Evidence Policy

Visual reconstructions must remain proportional to documented evidence.

Speculative reconstructions must be clearly labeled.

Policy 8

Religious Heritage Policy

The institution recognizes Buddhist devotional traditions as an important component of cultural heritage.

Documentation does not constitute endorsement or rejection of belief.

Policy 9

Scientific Integrity Policy

Scientific evidence must be presented accurately.

Pseudo-scientific claims shall not be used as evidence.

Policy 10

Doctrinal Integrity Policy

Buddhist doctrinal interpretations must be presented according to recognized textual traditions.

Doctrinal statements shall not be misrepresented as archaeological evidence.

Policy 11

Institutional Neutrality Policy

Research shall not be used for sectarian superiority, political propaganda, commercial exploitation, or cultural hostility.

Policy 12

Permanent Registry Policy

Every completed case shall receive:

Registry Number

Case Number

Version Number

Evidence Register

Digital Archive Record

Certification Status

and Preservation Metadata.

These records shall remain permanently attached to the case file throughout its archival lifecycle.

METHODOLOGY

his publication employs a multi-disciplinary research methodology combining archaeology, history, epigraphy, museum studies, archival science, and Buddhist studies.

The methodology consists of the following stages:

Stage 1: Evidence Collection

Collection of archaeological reports, excavation records, inscriptions, museum documentation, archival materials, photographs, maps, and relevant publications.

Stage 2: Evidence Verification

Cross-checking primary and secondary sources to evaluate authenticity, reliability, provenance, and consistency.

Stage 3: Historical Correlation

Comparison of archaeological evidence with historical narratives and custodial traditions.

Stage 4: Chain of Custody Assessment

Identification of documented custodial transitions, provenance records, institutional transfers, and custodial gaps.

Stage 5: Confidence Assessment

Evaluation of evidence quality using the IRCM confidence framework.

Stage 6: Research Gap Analysis

Identification of missing information, unresolved questions, and limitations.

Stage 7: Archival Registration

Permanent registration within the Hswagata International Relic Registry.

Throughout the process, the distinction between Evidence, Interpretation, and Hypothesis is maintained.

RESEARCH BACKGROUND

For centuries, Buddhist relics have occupied a unique position at the intersection of religion, history, archaeology, and cultural heritage.

Ancient texts describe the preservation and distribution of relics following the Parinibbāna of the Buddha. Archaeological discoveries across South Asia, Central Asia, and Southeast Asia demonstrate that relic veneration became one of the most influential religious practices in Buddhist civilization.

During the nineteenth and twentieth centuries, large numbers of stupas, monasteries, reliquaries, inscriptions, and relic deposits were excavated throughout the Gandhāran cultural zone and other Buddhist regions.

These discoveries generated valuable historical information but also introduced new challenges regarding provenance, custodianship, preservation, documentation, and interpretation.

The present research program was established to address these challenges through systematic documentation and long-term archival preservation.

The Integrated Relic Custodianship Model (IRCM) was developed as a framework capable of integrating archaeological evidence, historical records, institutional archives, and Buddhist doctrinal traditions while maintaining methodological transparency.

1. Historical Context The veneration of the Buddha's relics (Dhātu) forms a cornerstone of Buddhist devotional practice and historiography. Following the Mahāparinibbāna (the passing of the Buddha), historical texts record the division and widespread enshrinement of His bodily relics across ancient India. However, a persistent gap exists between the strictly numbered relics described in traditional dogmatic classifications and the extensive physical distribution evidenced by regional archaeology. This research background traces the trajectory of the tooth relics across diverse geographical and textual landscapes to reconcile faith-based narratives with empirical historical data.

2. Theravāda Sources The primary foundation for Theravāda relic historiography is the Mahāparinibbāna Sutta of the Pāli Canon. This canonical text meticulously details the cremation of the Buddha and the subsequent distribution of His bodily remains by the Brahmin Doṇa. It establishes the theological and historical baseline for relic veneration, emphasizing the preservation of the relics as a means to sustain the Dhamma and inspire faith among followers.

3. Sri Lankan Sources Sri Lankan chronicles, particularly the Mahāvaṃsa, Cūḷavaṃsa, and the specialized Dāṭhāvaṃsa (Chronicle of the Tooth Relic), provide detailed narratives regarding the transmission of specific tooth relics. These texts document the journey of the relics from Kalinga (ancient India) to Sri Lanka and reference other tooth relics venerated in cosmological or distant realms (such as the Nāga and Tāvatiṃsa realms), which modern scholarship increasingly interprets as metaphors for specific historical geopolitical regions or sacred geographies.

4. Gandharan Sources The ancient Gandhara region (encompassing parts of modern-day Pakistan and Afghanistan) served as a vital crossroads for Buddhist expansion during the Kushan and Sassanian periods. Epigraphical evidence and regional histories confirm that Gandhara was a major center for the construction of monumental stupas and the enshrinement of sacred relics. The robust network of monasteries in this region played a critical role in the preservation and physical custodianship of Buddha relics outside the traditional boundaries of the Indian subcontinent.

5. Colonial Excavation Records During the 19th and early 20th centuries, colonial-era archaeologists and antiquarians (such as Charles Masson and Alexander Cunningham) conducted extensive excavations in the Gandhara region and beyond. Their rigorous field journals, architectural surveys, and catalogues of stupa relic deposits (including the Manikyala and Kamari stupa complexes) provide invaluable primary data. These empirical records offer a critical baseline for verifying the historical presence and morphological characteristics of reliquaries and their contents, allowing modern

researchers to cross-examine ancient texts with documented archaeological discoveries.

RESEARCH ETHICS

The Hswagata Buddha Tooth Relics Preservation Private Museum is committed to the highest standards of ethical research and heritage stewardship.

All research activities are guided by the following principles:

Respect for Sacred Heritage

Relics and associated heritage materials are treated with dignity and respect regardless of their historical status.

Documentation Integrity

Evidence shall not be altered, manipulated, selectively omitted, or misrepresented.

Transparency

Research limitations and uncertainties shall be openly disclosed.

Non-Destructive Preference

Whenever possible, non-invasive and non-destructive approaches shall be preferred.

Cultural Sensitivity

The beliefs and traditions of Buddhist communities shall be documented respectfully.

Academic Responsibility

Interpretations must remain proportional to the available evidence.

Long-Term Preservation

Research outputs shall contribute to future preservation and educational efforts.

The institution rejects sensationalism, fabrication, pseudo-science, and the misuse of heritage for sectarian, political, or commercial purposes.

The Hswagata Buddha Tooth Relics Preservation Private Museum strictly adheres to the highest international ethical standards in the research, documentation, and safeguarding of cultural and religious heritage. The research conducted in this report is governed by the following ethical frameworks:

1. ICOM Museum Ethics All institutional operations, research, and curation practices strictly comply with the International Council of Museums (ICOM) Code of Ethics. The institution is committed to the responsible acquisition, preservation, and interpretation of cultural property, ensuring that all artifacts are protected for the benefit of future generations and global heritage without engaging in illicit antiquities trade.

2. Academic Integrity Research is conducted with strict scholarly objectivity and intellectual rigor. The institution explicitly prohibits the use of pseudo-scientific justifications or the manipulation of historical data to fit dogmatic narratives. All findings are reported honestly, citing verifiable sources, acknowledging methodological limitations, and maintaining an absolute zero-tolerance policy for conflicts of interest or institutional bias.

3. Cultural Sensitivity The institution recognizes the dual nature of the relics as both invaluable historical artifacts and objects of profound spiritual devotion for living faith communities. Research and interpretations are formulated with deep respect for Theravāda traditions, ensuring that academic analysis does not diminish, demean, or disrespect the religious sentiments of practitioners.

4. Sacred Object Handling Protocol Physical interaction with the venerated relics is governed by a strict institutional protocol that harmonizes modern conservation science with traditional monastic discipline (Vinaya). The protocol mandates

non-invasive, minimal-contact handling to prevent physical degradation or contamination, ensuring that the sanctity of the object is preserved alongside its material integrity.

5. Transparency Policy In alignment with global Open Science principles, the institution is committed to absolute transparency. Research methodologies, archival findings, and institutional policies are made openly accessible to the global academic community and the public. We actively invite independent scholarly review and ensure that all funding, operations, and decision-making processes are fully accountable.

SCHOLARLY REVIEW STATUS

The publications produced under the HIRR and IRCM frameworks are subject to internal methodological review.

Review categories include:

Historical Review

Evaluation of documentary evidence and historical interpretation.

Archaeological Review

Assessment of excavation records, site reports, and material evidence.

Archival Review

Verification of provenance records, custodial transitions, and registry documentation.

Publication Review

Assessment of transparency, evidence classification, and methodological consistency.

Ethical Review

Evaluation of compliance with institutional ethical standards.

Review outcomes may be classified as:

STATUS A — Verified Documentation

STATUS B — Provisionally Verified

STATUS C — Under Review

STATUS D — Insufficient Evidence

STATUS E — Archived Without Verification

The assigned status reflects the quality of documentation rather than any claim of religious authenticity.

To ensure the highest standards of academic rigor and institutional accountability, this Heritage Research Findings Report is subjected to a continuous and multi-tiered evaluation process.

1. Internal Review The methodologies, historical correlations, and archival data presented in this document have undergone rigorous internal scrutiny by the institution’s Custodian and research board. All claims have been systematically cross-referenced against available institutional registries, Theravāda canonical texts, and colonial-era archaeological field notes to ensure strict adherence to the institution's research protocols.

2. External Review In alignment with the principles of Open Science, the institution actively invites and facilitates external peer evaluation. This report is made accessible to independent scholars, historians, archaeologists, and cultural heritage professionals for critical assessment. The institution welcomes constructive academic discourse and interdisciplinary dialogue to refine and validate these historical interpretations.

3. Future Review The institution recognizes that historiography and archaeology are inherently evolving disciplines. As new historical documents are translated, new archaeological sites are excavated, or advanced non-invasive analytical technologies become available, the contextual understanding of these sacred relics may expand. Therefore, this report is treated as a dynamic scholarly document rather than an absolute, finalized dogma.

4. Right to Amend The Hswagata Buddha Tooth Relics Preservation Private Museum formally reserves the right to review, update, amend, revise, or revoke any portion of this report. Should new, verifiable historical, documentary, or scientific evidence

emerge that significantly alters the current scholarly consensus, the institution is committed to updating its records and public findings accordingly, ensuring perpetual alignment with the truth.

LEGAL AND ETHICAL STATEMENTS

This publication is intended solely for educational, archival, research, and heritage preservation purposes.

The publication does not constitute:

• Legal ownership certification

• Governmental recognition

• Religious authentication

• Scientific proof of identity

• Commercial appraisal

• Cultural property claim

All interpretations represent institutional assessments based upon currently available evidence.

Future discoveries may modify or refine existing conclusions.

The institution respects applicable national and international heritage laws and recognizes the responsibilities associated with the preservation of cultural property.

Nothing contained within this publication should be interpreted as encouraging unauthorized excavation, illicit acquisition, trafficking, or improper handling of cultural heritage materials.

The Hswagata Museum further affirms that historical research, archaeological documentation, and Buddhist devotional traditions may coexist as complementary frameworks while remaining methodologically distinct.

To ensure strict compliance with international museum ethics (ICOM), cultural property laws, and institutional transparency, The Hswagata Buddha Tooth Relics Preservation Private Museum explicitly mandates the following legal and ethical disclaimers:

1. Ownership Disclaimer This report serves solely as an academic and archival correlation assessment. It does not establish, transfer, confirm, imply, or recognize legal ownership, title, proprietary interests, or inheritance rights over any relic, artifact, or cultural property mentioned herein.

2. Provenance Disclaimer This document does not constitute legal proof of lawful excavation, lawful export or import, legal provenance, or an unbroken chain of title. Any determination regarding legal provenance or cross-border movement remains subject to the applicable national and international cultural property laws.

3. UNESCO Disclaimer The issuing institution is an independent, non-profit private museum. This research report is not issued, endorsed, authenticated, certified, approved, or recognized by UNESCO, the United Nations, or any governmental cultural heritage authority.

4. Cultural Property Disclaimer The issuing institution strongly encourages and supports strict compliance with all applicable national and international cultural heritage, antiquities, customs, and export laws (including the principles of the 1970 UNESCO Convention and the 1995 UNIDROIT Convention). This document does not override the jurisdiction of competent legal authorities.

5. Religious Neutrality Disclaimer This report records historical and archival findings based on documentary research. It does not claim the authority to make binding doctrinal determinations, religious decrees, or official adjudications on behalf of any Buddhist Sangha, denomination, or centralized religious institution. The religious and

spiritual significance of the relics remains a matter of personal faith, devotion, and tradition.

6. Non-Commercial Use Disclaimer Under no circumstances shall this document be used as a commercial valuation, financial instrument, investment guarantee, auction authentication, sales certification, or as a basis for financial transactions.

7. Limitation of Liability To the fullest extent permitted by law, the issuing institution, its Custodian, researchers, advisors, employees, and affiliated organizations shall not be held liable for any direct, indirect, incidental, consequential, commercial, reputational, legal, or financial loss arising from the reliance upon, or misinterpretation of, this document. Users of this report assume sole responsibility for independent verification and legal compliance.

DOCTRINAL AND DEVOTIONAL TRADITIONS

Within Theravāda Buddhist traditions, sacred relics (Dhātu) are regarded not merely as historical remains but as objects of profound spiritual significance. Traditional Buddhist literature, commentarial sources, chronicles, and long-standing devotional practices preserve accounts that relics may manifest extraordinary qualities, including appearing, remaining, or becoming established in locations where faith, reverence, and meritorious veneration are present. The issuing institution acknowledges the existence of such traditional beliefs as part of the living religious heritage of Buddhist communities. The present document neither confirms nor rejects supernatural interpretations. Such matters remain within the domains of faith, devotion, doctrine, and religious experience rather than empirical historical methodology. Accordingly, references to miraculous events, relic manifestations, or devotional traditions are recorded herein as elements of Buddhist religious heritage and not as scientific or legal conclusions.The Hswagata Buddha Tooth Relics Preservation Private Museum recognizes that Buddhist relics occupy a unique position at the intersection of archaeology, history, faith, devotion, and living religious tradition.

While archaeological research seeks to understand relics through material evidence and historical documentation, Buddhist traditions understand relics through an entirely different framework grounded in faith (Saddhā), merit (Puñña), devotion (Pūjā), and spiritual realization.

Throughout Buddhist history, relics have served not only as objects of preservation but also as focal points of devotion, pilgrimage, moral inspiration, and communal identity.

Consequently, any responsible study of relic heritage must acknowledge both the historical record and the living devotional traditions that continue to surround these sacred objects.

The institution therefore recognizes that historical inquiry and devotional practice may coexist as complementary, though methodologically distinct, approaches to understanding Buddhist heritage.

Religious Heritage and Devotional Tradition Statement

According to Theravāda Buddhist tradition preserved in texts such as the Mahāparinibbāna Sutta, Dāṭhāvaṃsa, Mahāvaṃsa, and later relic chronicles, sacred relics are believed by many Buddhist communities to manifest extraordinary qualities and to become established where faith and veneration flourish. The institution records this belief as an element of Buddhist religious heritage. No scientific, legal, or governmental determination is made regarding such devotional claims.

The Hswagata Museum acknowledges the longstanding Theravāda Buddhist tradition that sacred relics (Dhātu) are worthy of reverence, protection, and veneration.

Across Buddhist civilizations, relics have been regarded as symbols of the Buddha's presence, reminders of the Dhamma, and objects inspiring generosity, morality, meditation, and wisdom.

The institution documents these traditions as an important component of intangible cultural heritage.

Such documentation does not constitute archaeological verification of miraculous claims, nor does it diminish the importance of devotional traditions preserved within Buddhist communities.

The museum therefore adopts a dual-preservation approach:

Material Heritage Preservation
Documentation of physical evidence, historical records, archaeological discoveries, and museum archives.

Devotional Heritage Preservation
Documentation of beliefs, traditions, rituals, oral histories, and custodial practices associated with relic veneration.

Both forms of heritage are regarded as worthy of preservation for future generations.

Founder & Custodian

The museum and office were established by the Custodian of the Tooth Relics, Venerable Sao Dhammasami (writing under the pen name Siridantamahāpālaka), who directs the institution's ongoing commitment to artifact stewardship and formal academic research.

Bhikkhu S.Dhammasami Indasoma Siridantamahapalaka Consultant, Teacher, and Writer in Thailand Sao Dhammasami, also known by his pen name Bhikkhu Indasoma Siridantamahapalaka, is a Buddhist monk, author, and PhD (Thesis) in Peace Studies whose work sits at the intersection of ancient insight and modern education. He specializes in translating Abhidhamma and Dependent Origination into plain-English tools: present-arc maps, step-by-step drills, and classroom checklists that help learners pause between feeling and craving, choose wiser responses, and rebuild peace from the inside out. His publications and visual aids are designed for busy humans who can spare minutes, not hours. Each resource favors clarity over jargon, safety over bravado, and progress over perfection. As founder and custodian of the Hswagata Buddha Tooth Relics Preservation Private Museum, he maintains a living connection to Buddhist heritage while developing practical training for teachers and communities. Sao's core belief is disarmingly simple: if a method is true, you should be able to use it this week. His teaching meets people where they are, offering small, repeatable actions that reduce reactivity, deepen attention, and make kindness durable in the mess of daily life. ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက (Venerable Dhammasami) Ph.D. Peace Studies (Thesis),M.A(Pali) The Office of Siridantamahapalaka The Hswagata Buddha Tooth Relics Preservation Private Museum. ORCID: 0009-0000-0697-4760 Website: www.hswagata.com Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka is Specially trained in Buddhist archaeology and historical tracking of tooth relics through stūpa research registries; integrates archaeological charts, travel accounts, and museum records to support preservation for study and veneration.

SPECIAL DECLARATION ON THE SPIRITUAL AUTONOMY AND MOBILITY OF RELICS (Dhātu-pāṭihāriya)

The Hswagata Buddha Tooth Relics Preservation Private Museum acknowledges the existence of traditional Theravāda Buddhist teachings concerning the extraordinary qualities of relics (Dhātu).

Within Theravāda literature and devotional traditions, relics are not always understood solely as physical objects. Certain canonical, commentarial, and traditional sources describe relics as possessing qualities connected with the Buddha's Adhiṭṭhāna (Resolution), spiritual power, and continuing influence upon the world.

These traditions include accounts describing:

• Relic manifestation.

• Relic multiplication.

• Relic transformation.

• Relic disappearance.

• Relic relocation.

• Miraculous events associated with relic veneration.

Collectively, such phenomena are traditionally referred to as Dhātu-pāṭihāriya (Miracles of Relics).

The institution records these traditions as part of Buddhist religious heritage and devotional culture.

To fully comprehend the historical transmission and geographical presence of the Buddha's relics, it is essential to acknowledge the doctrinal realities that transcend secular legal frameworks. The Hswagata Private Museum explicitly issues this special

declaration regarding the spiritual autonomy and miraculous mobility of the sacred relics, grounded in Theravāda canonical texts and commentarial traditions.

1. Canonical Authority on Relic Mobility According to Theravāda historical texts, the Milindapañhā (Questions of King Milinda), and the foundational commentaries (such as the Sumaṅgalavilāsinī), the bodily relics of the Buddha are not inert material objects. Sustained by the Buddha's supreme resolution (Adhiṭṭhāna), the relics possess spiritual autonomy. The scriptures state unequivocally that sacred relics will spontaneously relocate from places where they are neglected, disrespected, or no longer venerated, and will travel—often through miraculous means (Dhātu-pāṭihāriya)—to locations where sincere devotees actively practice the Dhamma and offer proper veneration.

2. Transcending Secular Jurisprudence The institution formally declares that the movement, acquisition, and manifestation of these sacred relics operate under a universal spiritual law of faith and veneration (Pūjā). This divine mobility inherently transcends human conventions, secular geopolitical borders, and national or international cultural property laws. While the museum respects and complies with modern legal frameworks (as stated in Section VII), it firmly recognizes that from a canonical perspective, the ultimate "custodianship" of a relic cannot be legislated, restricted, or owned by any secular state apparatus. A relic resides solely where spiritual merit and veneration invite it.

Relics and Spiritual Custodianship

According to traditional Theravāda understanding, relics may be drawn toward places where devotion, reverence, and merit are actively cultivated.

Many Buddhist communities maintain that relics do not merely remain where they are physically stored but may become associated with individuals or communities whose faith and conduct create appropriate conditions for veneration.

Within these traditions, the concept of custodianship is understood not merely as physical possession but as a spiritual responsibility grounded in Saddhā (Faith), Pūjā (Veneration), and Puñña (Merit).

The institution recognizes these beliefs as an important component of Buddhist devotional heritage.

Traditional Accounts Concerning Protective Deities

Theravāda traditions also preserve accounts of devas, nāgas, and guardian beings who are believed to protect sacred relics, stupas, monasteries, and places of worship.

Within these traditions, acts of disrespect, dishonesty, negligence, or misuse directed toward sacred objects are sometimes believed to result in warnings, obstacles, misfortune, or loss of protection.

Such accounts form part of the religious heritage associated with relic veneration and are documented by the institution as elements of Buddhist devotional tradition.

The museum neither verifies nor rejects such claims through historical methodology but recognizes their enduring significance within Buddhist culture.

Science is not the answer!Adhiṭṭhāna, Physiological Change, and Abhiññā Theory

Adhiṭṭhāna, Physiological Change, and Abhiññā Theory In studying the nature of the formation of relics, attempting to explain the physiological change of the Buddha's physical body into indestructible relics using modern scientific concepts is a major doctrinal error. Instead, firmly standing on and explaining this through the scriptural theories of "Abhiññā" (Higher Knowledge) and "Adhiṭṭhāna" (Resolution) will fully protect the original essence of Theravada Buddhism. Relics are not natural phenomena that can be explained by ordinary laws of physics or chemistry. The Buddha's psychic power has the capacity to fully dominate and control the laws of the material world, and it was solely through this power of Abhiññā that His physical body was transformed into relics.

Attempting to scientifically prove this process (pseudo-scientific justification) is essentially a form of reductionism that lowers the Buddha's virtues to the level of the ordinary material world. In the Visuddhimagga commentary, within the section on Iddhividha-ñāṇa, it is explicitly stated that a person who has attained Abhiññā has the ability to change and create material objects as they wish through the resolute power of the mind. According to this concept, one can firmly conclude that the formation of relics is not a biological sedimentation, but rather the supreme manifestation of Abhiññā. Even when the Buddha's physical body was consumed by the fire element (Tejo-dhātu) after His Parinirvana, this fire element was not an ordinary physical fire, but a process precisely controlled by the Buddha's Adhiṭṭhāna and Abhiññā (controlled manifestation of elements).

If the body of an ordinary person is cremated, the skin, flesh, and bones all turn to ash. However, in the case of the Buddha's physical body, the power of Abhiññā intervened and regulated the fire element, causing it to consume only the skin and flesh, while systematically leaving the bones behind as relics in various sizes—like mustard seeds, broken rice grains, and split mung beans. This is the ultimate testament to the mind's (Citta) ability to dominate matter (Rūpa). In the Maha Parinibbana Sutta,

it is explicitly preached: "Neither the ash nor the soot of the outer skin, inner skin, and flesh was evident; only the bodily relics remained."

The Vimānavatthu commentary explains that the varying shapes of the relics were solely due to the Buddha's prior resolution (Adhiṭṭhāna). Scholar John S. Strong also observes that the formation of relics is not a supernatural event, but rather a deliberate act created through Abhiññā according to the Buddhist cosmological worldview. Therefore, it is evident that this physiological change can only be fully explained by the Abhiññā theory. In this research, there is absolutely no need to endorse or confirm the physical changes of the relics with modern science; rather, it will stand entirely on the doctrinal integrity derived from the scriptures. In modern times, some people mistakenly attempt to compare and explain the multiplication of relics or their changes in color using chemical reactions or quantum physics. Using such pseudo-science may garner temporary belief, but in the long run, it undermines the profound mental practices of Buddhism.

Abhiññā and Adhiṭṭhāna do not exist within the measurable parameters of empirical science; they exist within the realm of ultimate truth (Paramattha Sacca). To protect this principle, the relic conservation policies of the Hswagata Museum strictly instruct the "avoidance of pseudo-scientific justifications." Moreover, according to the concepts of the six Abhiññās in the Sāmaññaphala Sutta, it is explicitly established that when concentration (Samādhi) reaches its peak, the material world can be manipulated at will. Therefore, it is definitively concluded that researchers should not attempt to scientifically analyze the miraculous power of the relics; instead, they must firmly stand on and explain them solely from the scriptural perspective as the direct consequences of Abhiññā and the perfections (Pāramīs).

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The institution does not certify:

• Religious authenticity.

• Miraculous claims.

• Supernatural events.

• Absolute biological identity.

• Exclusive ownership rights.

The institution's role is limited to documentation, preservation, archival governance, and historical assessment.

Statements concerning devotional traditions, relic miracles, guardian deities, Adhiṭṭhāna, Dhātu-pāṭihāriya, and related religious concepts are presented as elements of Buddhist doctrinal and cultural heritage.

They should not be interpreted as scientific findings, legal determinations, or archaeological conclusions.

The museum remains committed to transparency, intellectual honesty, ethical stewardship, and the preservation of Buddhist heritage in all its material, historical, and devotional dimensions.

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